¶ A ſpirituall conſolation,
written by Iohn Fyſſher Biſhoppe of Rocheſter, to hys ſiſter Elizabeth, at ſuche tyme as hée was priſoner in the Tower of London.

Very neceſſary, and commodious for
all thoſe that mynde to leade a vertuous
lyfe: Alſo to admoniſhe them, to
be at all tymes prepared to dye,
and ſéemeth to bée ſpoken in
the perſon of one that
was ſodainly preuented
by death.

2. Corinthians. vj:
Beholde now is the acceptable tyme,
now is the day of ſaluation.

Mathew. xxiiij.
VVatch therefore, for ye knowe not what
houre your Lorde doeth come.

Ames P. 1755 No. 6

G.R. III
BR.MUS.

¶ A ſpirituall conſolacyon vvritten by Iohn Fyſsher Biſhop of Rocheſter, to his ſiſter Elizabeth.

G.R. III. BR. MUS.

Siſter Elizabeth, nothing doth more help effectuallye to get a good and a vertuous lyfe. Then if a ſoule when it is dull and vnluſtie without deuotion, neyther diſpoſed to prayer, nor to any other good worke, may be ſturred or quickened agayne by fruiteful meditacion. I haue therfore deuiſed vnto you this meditation that followeth. Praying you for my ſake and for the weale of your owne ſoule, to reade it at ſuche tymes as you ſhall feele your ſelfe moſt heauie and ſlouthfull to doe any good worke. It is a maner of lamentacion and ſorowfull complaynyng made in the perſon of one that was haſtily preuented by death, (as I aſſure you euery creature may be) none other ſuretie we haue, liuing in this worlde heere. But if you will haue any profite by reading of it, three things you must do in any wiſe. Firſt when you ſhall reade this meditation, deuiſe in your mynde as nigh as you can, all the conditions of a man or woman ſodaynlye taken and rauyſhed by death: and thynke wyth your ſelfe that yee were in the ſame condition ſo haſtily taken, and that incontinent you muſt needes dye, and your ſoule depart hence, & leaue your mortall bodie, neuer to returne again for to make any amendes, or to doe any releaſe to your ſoule after this houre.

Secondly, that yee neuer reade thys meditation but alone by your ſelfe in ſecrete maner, where you maye be moſt attentyue therevnto. And when ye haue the beſt leaſure without any let of other thoughtes or buſineſſe. For if you otherwyſe behaue your ſelfe in the reading of it, it ſhall anon loſe the vertue and quickneſſe in ſtirring and mouing of your ſoule when you woulde rathereſt haue it ſtirred.

Thirdly, that when you intende to read it, you muſt afore lifte vp your minde to almightie God, and beſeech him that by the helpe and ſuccour of his grace the readyng thereof may fruitfully worke in your ſoule a good and vertuous life, according to hys pleaſure and ſay, Deus in adiutorium meum intende, Domine adiuvandum me feſtina. Gloria patri. &c. Laus tibi domine rex eternæ gloriæ. Amen.

Alas, alas, I am vnworthily takē, all ſodaynly death hath aſſayled me, the paynes of his ſtroake be ſo ſore and greeuous that I may not longe endure thē, my laſt home I perceiue well is come. I muſt now leaue thys mortall bodie, I muſt nowe departe hence out of this world neuer to returne againe into it. But whether I ſhall goe, or where I ſhall become, or what lodgyng I ſhall haue thys night, or in what company I ſhal fal, or in what countrey I ſhall be receiued, or in what maner I ſhall be entreated, God knoweth for I knowe not. What if I ſhall be dampned in the perpetuall pryſō of hell, where be paynes endeleſſe and without number. Greeuous it ſhall be to them that be dampned for euer, for they ſhall be as men in moſte extreame paynes of death, euer wiſhing and deſiryng death, and yet neuer ſhall they dye. It ſhould be nowe vnto mee much wearie, one yeare continually to lye vpon a bed were it neuer ſo ſoft, how weary then ſhall it be to lye in the moſt painefull fyre ſo many thouſād of yeares without number. And to be in that moſt horrible company of diuils moſt terrible to beholde, full of malice and crueltie. O wretched and miſerable creature ẏ I am, I might ſo haue liued and ſo ordered my lyfe by the helpe and grace of my Lorde Chriſt Jeſu, ẏ this houre might haue bene vnto mee much ioyous & greatly deſired. Many bleſſed & holy Saynctes were full ioyous and deſirous of this houre, for they knewe well that by death their ſoules ſhuld be trāſlated into a new life: To the life of all ioye and endleſſe pleaſure, frō ẏ ſtreightes and bondage of this corruptible body, into a very libertie and true freedome

among

mong the company of heauen, frō the miſeries & greeuāces of this wretched world, to be aboue with God in comfort ineſtimable ẏ can not be ſpoken ne thought. They were aſſured of ẏ promiſes of almightie god which had ſo promiſed to all them that bee hys faithfull ſeruauntes. And ſure I am that if I had truly & faithfully ſerued him vnto thys houre, my ſoule had bene partner of theſe promiſes, But vnhappie & vngracious creature that I am, I haue bene negligent in hys ſeruice, and therefore now my harte doeth waſte in ſorowes ſeeing ẏ nighneſſe of death, and conſidering my great ſlouth & negligence. I thought full little thus ſodainly to haue bene trapped: But (alas) now death hath preuented me, and hath vnwarily attached mee, & ſodainly oppreſſed mee with his mightie power, ſo that I know not whither I may turne mee for ſuccour, nor where I may ſeeke now for helpe, ne what thing I may doe to get any remedy: If I myght haue leaſure and ſpace to repent me and amende my lyfe, not compelled with this ſodayne ſtroake but of my alone free will and libertie, and partely for the loue of God, putting aſyde all ſlouth & negligence. I might then ſafely dye wͭout any dread, I might then be glad to departe hence and leaue my manifold miſeries & encombraũces of this world. But how may I think that my repentaũce or mine amendement commeth now of myne own free will, ſith I was before thys ſtroake ſo colde and dull in the ſeruice of my Lord God. Or howe may I thinke that I doe this more rather for his loue, then for feare of his punyſhement, when if I had truelye loued hym, I ſhould more quickely and more diligently haue ſerued him heeretofore? Mee ſeemeth now that I caſte away my ſlouth and neglygence compelled by force. Euen as a Merchaunt that is compelled by a greate tempeſt in the ſea to caſt his merchandice out of the Shippe, it is not to bee ſuppoſed that hee would caſt away his ryches of hys owne free will, not compelled by the ſtorme? And euen ſo lykewyſe doe I if thys tempeſte of death were not nowe rayſed vppon mee, it is full like that I would not haue caſt from me my ſlouth and negligence. O woulde to God that I might nowe haue ſome farther reſpet, and ſome longer tyme to amend my ſelf of my free will and libertie. O if I might entreat death to ſpare me for a ſeaſon, but that will not bee, death in no wiſe will be entreated, delay he will none take, reſpet he will none giue, if I would giue him all the ryches of this worlde, no if all my louers and friends would fall vppon their knees and pray him for mee. No if I & they would weepe (if it wer ſo poſſible) as many teares as there be in the ſeas droppes of water, no pietie may reſtraine him: (Alas) when opportunitie of tyme was, I would not vſe it well, which if I had done, it would nowe bee vnto mee more precyous then all the treaſures of a Realme. For then my ſoule as nowe ſhould haue beene cloathed wyth good workes innumerable, the which ſhuld make mee not to be aſhamed when I ſhould come to the preſence of my

Lorde God, where now I ſhall appeare loaden with ſinne myſerably, to my confuſion & ſhame. But (alas) ſo negligently haue I letted paſſe frõ me my tyme not regardyng howe precious it was, ne yet howe muche ſpirituall riches I might haue gottẽ therein, if I would haue put my diligence and ſtudie therunto. For aſſuredly no deede that is be it neuer ſo little, but it ſhall be rewarded of almightie God. One draught of water giuen for the loue of God, ſhal not be vnrewarded: And what is more eaſie to be giuen thẽ water. But not onely deedes, but alſo the leaſt wordes and thoughtes ſhall be in likewiſe. O how many good thoughtes, deeds, and workes might one thinke, ſpeak, and doe, in one day? But how many more in one whole yere. O (alas) my great negligence, O (alas) my foule blindneſſe, O (alas) my ſinfull madneſſe that knew this well, and would not put it in effectuall executiõ. O if now all ỹ people of this worlde were preſent heere to ſee & know the perillous condition that I am in, & howe I am preuented by the ſtroake of death, I would exhort to take me as an example to them all, & while they haue leaſure and time to order their liues and caſte from them ſlouth and idleneſſe, & to repent them of their miſbehauior towardes God, and to bewayle their offences, to multiplye good workes, and to let no tyme paſſe by them vnfruitfully. For if it ſhall pleaſe my Lorde God that I might any longer liue, I would other wyſe exerciſe my ſelf then I haue done before. Now I wiſhe that I may haue time and ſpace, but rightuouſly I am denyed. For when I might haue had it I would not well vſe it: And therfore now when I would well vſe it, I ſhall not haue it. O ye therefore that haue and may vſe this precyous tyme in your libertie, imploy it wel, and be not to waſtfull thereof, leaſt peraduenture when you would haue it, it ſhall be denyed you likewiſe, as now it is to mée. But now I repent me full ſore of my great negligence, and right much I ſorow that ſo little I regarded the wealth & profit of my

ſoule,

ſoule, but rather looke héede to the vayne comfortes and pleaſures of my wretched bodie. O corruptible bodie, O ſtinking carion, O rotten earth to whom I haue ſerued, whoſe appetites I haue followed, whoſe deſire I haue procured, now doeſt thou appeare what thou arte in thy own likeneſſe. That brightneſſe of thy eyes, that quickneſſe in hearing, that lyuelineſſe in thy other ſences by naturall warmeneſſe, thy ſwiftneſſe and nimbleneſſe, thy fayreneſſe and bewtie. All theſe thou haſt not of thy ſelf, they were but lent vnto thée for a ſeaſon, euen as a wall of earth that is fayre painted without for a ſeaſon with freſhe and goodly colours, and alſo gylted with golde, it appeareth goodly for the tyme to ſuche as conſider no déeper then the outward crafte thereof. But when at the laſt the colour faileth, and the gilting falleth away, then appeareth it in hys owne lykeneſſe. For then the earth playnely ſheweth it ſelfe. In lykewiſe my wretched bodie for the tyme of youth it appeareth freſh and luſtie, and I was deceyued with the outwarde bewtie thereof, little conſidering what naughtineſſe was couered vnderneath: but now it ſheweth it ſelfe. Now my wretched bodye, thy bewtie is faded, thy fayreneſſe is gonne, thy luſt, thy ſtrength, thy lyuelineſſe all is gonne, all is fayled: Nowe arte thou then returned to thyne owne earthly colour: Now arte thou blacke, colde, & heauie, lyke a lumpe of earth: Thy ſight is darkened, thy hearyng is dulled, thy tongue ſtaltereth in thy mouth, and corruption iſſueth out of euery parte of thee: Corruption was thy beginnyng in the wombe of thy mother, and corruption is thy continuaunce. All thyng that euer thou receyueſt, were it neuer ſo precyous, thou turneſt into corruption, and naught came from thee at any tyme but corruption, and now to corruptiō thy ſelfe returneſt; altogyther vgly vile & lothly art yͧ becom, wher in apparāce before yͧ waſt godly, but yͤ godlines was nothīg els but as a payntīg or a gilting vppō an earthē wal, vnder it was couered with ſtinking & filthy matter. But I looked not ſo déepe, I contented my ſelf with the outward painting, & in ẏ I tooke great pleſure: For all my ſtudie & care was aboute thée, either to apparel thée with ſome cloathes of diuers colours, eyther to ſatiſfie thy deſire in pleaſaũt ſightes, in delectable hearinges, in goodlye ſmelles, in ſundrie maner of taſtings & touchings, either els to get thée eaſe and reſt aſwel in ſléepe as other wiſe. And prouided therfore pleaſaunt and delectable lodgings, and to eſchue tediouſneſſe in all theſe, not onely lodgings but alſo in apparell, meates and drinkes procured many and dyuers chaunges, that when thou waſt weary of one, then mighteſt thou cōtēt thy ſelf with ſome other. O (alas) this was my vaine and naughtie ſtudie wherunto my wit was ready applied, in thoſe things I ſpent the moſt part of my dayes. And yet was I neuer content long, but murmuring or grudging euery hour for one thing or other. And what am I now ẏ better for all this: what reward may I loke

for

foꝛ of all my long ſeruice: Oꝛ what great benifites ſhall I receiue foꝛ all my great ſtudie, care, and diligence? Nothing better am I but muche the woꝛſe, much coꝛruption and filth my ſoule thereby hath gathered, ſo that now it is made full hoꝛrible & lothely to beholde. Rewarde get I none other then puniſhment, either in Hell euerlaſting, oꝛ at the leaſt in Purgatoꝛie, if I may ſo eaſily eſcape. The benifites of my labour are the great cares and ſoꝛowes which I now am wrapped in: May not I thinke my wit to haue ben well occupied in this lewde and vnfruitful buzineſſe? haue not I wel beſtowed my labour about this ſeruice of my wretched bodye? hath not my tyme bene well imploy[illegible]ſe miſerable ſtudies, wherof now no comfoꝛt remayneth, but onely ſoꝛow & repentance. (Alas) I heard full often that ſuch as ſhuld be damned, ſhould greuouſlye repent them ſelues, and take moꝛe diſpleaſure of their miſbehauioꝛ then euer they had pleaſure befoꝛe. And yet that repentance then ſhould ſtande them in no

ſtede,

heede, where a full little repentaunce takē in tyme might haue eaſed them of all their paines. This I heard and read full often, but full little heede or regarde I gaue therunto, I well perceyued it in my ſelfe, but all to late I dread me. I woulde that nowe by the example of me all other might beware, and avoyde by the gracious helpe of God theſe daungers that I now am in, and prepare them ſelues againſt the houre of death better thē I haue prepared me. (Alas) what auayleth mee nowe anye delicacie of meates and drinkes which my wretched bodie inſaciably dyd deuoure? What auayleth my vanitie or pryde that I had in my ſelfe, eyther [illegible] apparel or of any other thing [illegible] vnto me? what auayleth [illegible] and vncleane delightes and luſtes of the ſtincking fleſh, wherein was appearance of much pleaſure, but in very deede none other then the Sowe hath, waultering hir ſelf in yͤ myerie puddle. Now theſe pleaſures be gon my body is nothing better, my ſoule is much the worſe, and nothyng remayneth but ſorow and diſpleaſure and ẏ a thouſand fold more thẽ euer I had any pleaſure before. O lewde bodie & naughtie which haſt brought me to this vtter diſcomfort, O dyrtie corruption, O ſachell full of dunge, now muſt I goe to make anſwere for thy lewdeneſſe, thy lewdeneſſe I ſay for it all commeth of thee. My ſoule had nothing neede of ſuch things as was thy deſire, what neede my ſoule that is immortall, eyther cloathyng or meate or drink? what neede it any corruptible gold or ſiluer? what need it any houſes or beddes, or any other things ẏ appertayneth to theſe. For thee O corruptible body which lyke a rotten wall dayly needeth reparations and botching vp with meate and drinke, and defence of cloathyng againſt colde and heate was all thys ſtudie and diligence taken, and yet now wilte thou forſake mee at my moſt neede, when accompt and reckoning of all our miſdeedes muſt be gyuen before the throne of the Iudge moſt terrible. Now thou wilt refuſe me and leaue mee to the ieopardie of all this matter. O (alas) many yeares of deliberation ſuffice not before ſo great a Iudge to make anſwer which ſhall examyne me of euerie idle word that euer paſſed my mouth. O then howe many idle wordes, how many euill thoughtes, howe many déedes haue I to make anſwere for, & ſuch as we ſet but at lyght, full greatlye ſhall be weyed in the preſence of hys moſt high maieſtie. O (alas) what may I doe to get ſome helpe at thys moſt daungerous houre? Wher may I ſéeke for ſuccour? Where may I reſorte for any comforte? My body forſaketh me, my pleaſures be vanyſhed away as the ſmoke, my góods will not goe wyth mée. All theſe worldly things I muſt leaue behinde mée: if any comforte ſhall be, either it muſte bee in the prayers of my friendes, or in myne own góod déeds that I haue done before. But as for my góod déedes that ſhoulde be auayleable in the ſight of God: (alas) they bee fewe or none that I can thynke to bee auayleable, they muſt bee donne pryncipallye and purely for his loue . But my deedes when of their kynde they were good, yet did I linger them by my folly . For eyther I did them for the pleaſure of men, or to auoyde the ſhame of the world, or els for my owne affection, or els for dreade of puniſhment . So that ſeldome I dyd any good deed in that puritie and ſtreaightneſſe that it ought of ryght to haue bene done. And my miſdeedes, my lewde deedes that be ſhamefull and abhominable be without number, not one day of all my lyfe, no not one houre I trow was ſo truely expended to the pleaſure of God, but many deeds, words, and thoughtes, miſcaped me in my lyfe . (Alas) little truſt then may I haue vppon my deedes . And as for the prayers of my friendes ſuche as I ſhall leaue behynde mee, of them manye peraduenture bee in the ſame neede that I am in . So that where theyr owne prayers myght profytte them ſelues, they can not ſo profitte an other . And many of them will bee full neglygente, and ſome forgetfull of mee . And no meruaile, for who ſhoulde haue béene more friendly vnto mée then myne owne ſelfe. Therefore I that was moſt bounden to haue done for my ſelfe, forget my owne weale in my lyfe tyme, no meruaile therefore if other doe forget me after my departing hence. Other friendes there be by whoſe prayers ſoules may be holpen, as by the bleſſed and holy ſaincts aboue in heauen, which verely will be myndfulll of ſuch as in earth here haue deuoutly honored them before. But (alas) I had ſpecial deuotion but to a fewe, & yet them I haue ſo faintly honored, and to them ſo coldly ſued for fauour, that I am aſhamed to aſke ayde or helpe of them. At thys tyme in déede, I had more effectually ment to haue honored them, & more diligently to haue commended my wretched ſoule vnto their prayers, and ſo to haue made them my ſpecial friendes: but nowe death hath preuented me ſo, that no other hope remayneth but onely in the mercye of my Lord God, to whoſe mercy I doe now offer my ſelf, beſéeching him not to looke vppon my deſertes, but vppõ his infinite goodneſſe and abundaunt pitie.(Alas)my dutie had bene much better to haue remembred this terrible houre, I ſhould haue had this danger euer before my eyes, I ſhoulde haue prouided therefore,ſo that now I might haue bene in a more readyneſſe againſt the comming of death, which I knew aſſuredly would come at the laſt,albeit I knew not when, where,or by what maner, but well I knewe euery houre and moment, was to him indifferent,and in his libertie. And yet my madneſſe euer to be ſorowed. Notwithſtanding thys vncertaintie of his comming, and the vncertaintie of the tyme thereof, I made no certayne nor ſure prouiſion againſt this houre. Full often I tooke great ſtudie and care to prouyde for litle daungers,only bicauſe I thought they might hap, and yet happed they neuer a deale . And but tryfles they were in compariſõ of this,how much rather ſhould I haue taken ſtudy and care for this ſo great a daunger which I knew wel muſt neceſſarily fall vnto mée once. For thys can not be eſchued in no wyſe, and vppon thys I ought to haue made good prouiſion: For in this hangeth all our wealth, for if a man dye well, he ſhall after his death nothing want yͤ he would deſire, but his appetite ſhall be ſaciate in euerie poynte at the full. And if he dye amiſſe, no prouyſion ſhall auayle him that euer he made before: This prouiſion therefore is moſt effectually to bée ſtudied, ſithens this alone may profit without other, and without thys none can auayle. O yée that haue tyme and ſpace to make your prouiſiō agaynſt the houre of death, defarre not from day to day lyke as I haue done. For I often did thinke and purpoſe with my ſelf that at ſome leaſure I would haue prouided, neuertheleſſe for euery tryfelous buzineſſe I put it aſide, and delayed thys prouyſion alway to an other tyme, and promyſed with my ſelfe that at ſuche a tyme I would not fayle but doe it, but when that came an other buzineſſe aroſe, and ſo I deferred it agayne vnto an other tyme. And ſo (alas) from time to tyme, that now death in the mean tyme hath preuented mée, my purpoſe was good, but it lacked execution: My will was ſtrayghte, but it was not effectuall, my mynde well intended, but no fruite came therof. All for bicauſe I delayed ſo often and neuer put it in effect, that, that I had purpoſed. And therefore delay it not as I haue done, but before all other buzineſſe, put this firſt in ſuertie, which oughte to bée chiéfe and principall buzineſſe. Neyther buildyng of Colleges, nor makyng of Sermons, nor giuing of almes, neyther yet anye other manner of buzyneſſe ſhall helpe you without this.

Therefore firſt and before all things prepare for thys, delaye not in any wyſe, for if you doe, you ſhall be deceyued as I am now. I read of manye, I haue hearde of manye, I haue knowne many that were diſappoynted as I am nowe. And euer I thought and ſayde, & intended, that

I would make ſure and not be deceiued by the ſodayn comming of death. Yet neuertheleſſe I am now deceyued, and am taken ſléeping, vnprepared, and that when I leaſt wéened of his comming, and euen when I reckoned my ſelfe to be in moſt healthe, and when I was moſt buzie, and in the middeſt of my matters. Therfore delaye not you any farther, nor put your truſt ouer much in your friends: Truſt your ſelfe while ye haue ſpace and libertie, and doe for your ſelf now while you may. I would aduyſe you to doe that thing that I by the grace of my Lord God would put in execution if his pleaſure were to ſende me longer lyfe. Recounte your ſelfe as dead, & thinke that your ſoules were in pryſon of Purgatorie, & that there they muſt abyde till that the Raunſom for them be truly payde, eyther by long ſufferance of payne there, or els by ſuffrages done héere in earth by ſome of your ſpeciall friendes. Be you your owne friend, doe you theſe ſuffrages for your owne ſoule, whether they be praiers or almes déedes, or any other penitentiall paynefulneſſe. If you will not effectually and hartely doe theſe thinges for your own ſoule, looke you neuer that other will doe them for you, and in doyng them in your own perſons, they ſhal be more auayleable to you a thouſãd folde then if they were done by any other: If you followe this counſayle and doe thereafter, you be gracious and bleſſed, and if you doe not, you ſhall doubtleſſe repent your follyes, but to late.

* * *

¶ The wayes to perfcet Religion made by Iohn Fyſſher, Byſſhop of Rocheſter, being Pryſoner in the Tower of London.

SIſter Elizabeth gladlye I would wryte vnto you ſome thing that myght bee to the health of your ſoule and furtheraunce of it in holye Relygion. But well I knowe that without ſome feruor in the loue of Chriſt, Relygion can not bee to you ſauerie, nor anye worke of goodneſſe can bee delectable, but euerie vertuous deede ſhall ſeeme laboryous and paynefull. For loue maketh euerie worke appeare eaſie and pleaſaunt, though it bee ryghte diſpleaſaunt of it ſelfe. And contrariwyſe ryght eaſie labour appeareth greeuous and paynefull, when the ſoule of the perſon that doeth the deede, hath no deſyre ne loue in doing of it. This thing may wel appear by the lyfe of hunters, yͤ which out of doubt is more laborious and painfull then is the lyfe of relygious perſons, and yet nothing ſuſtayneth them in theyr labour and paynes, but the earneſt loue and hartie deſire to fynde theyr game. Regard no leſſe my writing, good ſiſter, though to my purpoſe I vſe the example of hunters, for all true chriſtian ſoules be called Hunters, and their office and duetie is to ſeeke and hunt for to fynde Chriſt Ieſu. And therefore ſcripture in many places exhorteth vs to ſeeke after him, & aſſureth that he will be found of them that dyligently ſeeke after him. Inuenietur ab hijs qui querunt eum. That is to ſay, he will be founde of them that ſeeke hym, well happy are all thoſe that can fynde him, or can haue any ſent of him in this life here. For that ſent (as Saint Paule ſaith) is the ſent of the verie lyfe. And the deuout ſoules where they feele thys ſent, they runne after hym a pace. Curremus in odorem vnguentorum tuorũ. That is to ſay, we ſhall runne after the ſent of thy ſweete oyntmentes. Seyng then all deuoute ſoules maye bee called Hunters, I will farther proſecute yͤ comparyſō made before betwéene the lyfe of yͤ Hunters and the lyfe of the relygious perſons after this maner.

A compariſon betvveene the lyfe of Hunters, and the lyfe of religious perſons.

WHat lyfe is more paynefull and laborious of it ſelf then is the life of Huuters which moſt early in the mornyng breake their ſléepe and ryſe when other doe take their reſt and eaſe, and in his labour he may vſe no playne high wayes and the ſofte graſſe, but he muſt treade vppon the fallowes, runne ouer the hedges, & créepe thorowe the thicke buſhes, and crye all the long day vppon his dogges, and ſo continue without meate or drinke vntill yͤ verie night dryue him home, theſe labours be vnto him pleaſaunt and ioyous, for the deſire & loue that he hath to ſée the poore Hare chaſed with dogges. Verely, verely, if hée were compelled to take vppon hym ſuch labours, and not for thys cauſe he would ſoone be wearie of thē, thinking them full tedious vnto him: neither would he ryſe out of his bed ſo ſoone, ne faſte ſo longe, ne endure theſe other labours vnleſſe he had a verie loue therin. For the earneſt deſire of his mynd is ſo fixed vppon his game, that all theſe payns be thought to him but verie pleaſures. And therfore I may well ſay that loue is the principall thyng that maketh anye workes eaſie, though the worke be right painfull of it ſelfe, & that without loue no labour can be comfortable to yͤ doer. The loue of this game deliteth him ſo muche that he careth for no worldlye honour, but is content with full ſimple and homely aray. Alſo the goodes of the world he ſeeketh not for, nor ſtudieth howe to attayne them. For the loue and deſire of his game ſo greatly occupyeth his mynde and harte. The pleaſures alſo of his fleſh he forgetteth by wearineſſe and waſting of hys bodie in earneſt labour. All his mynde, all his ſoule, is buzied to knowe where the

prize

pore Hare may be founde. Of that is his thought, and of that is his communication, and all his delight is to heare and ſpeake of that matter, euerie other matter but this, is tedious for him to giue eare vnto, in all other things he is dull and vnluſtie, in this onely quicke and ſturryng, for thys alſo to be done, there is no office ſo humble, ne ſo vyle, that he refuſeth not to ſerue hys owne dogges hym ſelfe, to bathe theyr féete, and to anoynte them where they be ſore, yea and to clenſe their ſtinkyng Cannell where they ſhall lye and reſt them. Surely if religious perſōs had ſo earneſt a mynde and deſire to the ſeruice of Chriſt, as haue theſe Hunters to ſée a corſe at a Hare, their lyfe ſhould be vnto them a verie ioye and pleaſure. For what other be the paynes of relig[illegible] but theſe ẏ I haue ſpokē of. That is to ſay, much faſting, crying; and comming to ẏ quire, forſakyng of worldly honours, worldly riches, and fleſhly pleaſures, and communication of the world, humble ſeruice, & obedyence to his ſoueraigne, & charytable

dealing

dealyng to his ſiſter, which payns in euerie pointe, the Hunter taketh and ſuſtayneth more largely for the loue that he hath to his game, then doeth many religious perſons for the loue of Chriſt. For albeit, the relygious perſon ryſeth at mydnight, which is painefull to hyr in verie deede, yet ſhee went before that to hyr bedde at a conuenyent houre, and alſo commeth after to hyr bedde agayne. But the Hunter ryſeth early, and ſo continueth forth all the long day, no more returning to his bed vntill the verie night, and yet peraduenture he was late vp the night before, and full ofte vp all the long nightes. And though the religious woman faſt vntill it be noone, the which muſt be to hir paynfull, the Hũter yet taketh more payn which faſteth vntill the verye night, forgetting both meate and drink for the pleaſure of his game. The religious woman ſingeth all yͤ forenoone in the quier, and yͭ alſo is laborious vnto hir, but yet yͤ hunter ſingeth not, but he cryeth, halloweth, & ſhooteth all the long day, & hath more greater pains.

The religious woman taketh much labour in comming to the quyer and ſitting there ſo long a ſeaſon, but yet no doubt of it more labour taketh the Hunter in running ouer the fallow and leaping ouer yͤ hedges, & créeping thorow the buſhes then that can bée. And would to God yͤ in other thyngs that is to ſay, touching worldly honours, worldly ryches, worldly pleaſures, would to God that the relygious perſõs many of them might profite as much in myndfulneſſe in ſéeking of Chriſt, as the Hunter doeth in ſéeking of his game, & yet all theyr comforte were to common and ſpeak of Chriſt, as the Hunters hath all their ioye to ſpeake of the poore Hare, and of their huntyng. And furthermore, would to God yͤ religious perſons would content them ſelues with the humble ſeruice done to their ſoueraigne, and with charitable behauiour vnto their ſiſters, and with as góod a harte and mynde as the Hunters acquit thẽ to ſerue their hoũds. I wiſſe it is a thing much more reaſonable to loue and ſerue reaſonable creatures made to the Image of almightie God, rather then to loue and ſerue dogges which be vnreaſonable creatures. And rather our dutie were to ſpeake of Chriſt, and of things belonging to his honour, then of the vaine worldly matters which be but very trifles in déede. And alſo wyth more attentyue mynde we ſhoulde ſéeke after our ſauiour Chriſt Ieſu, to knowe our very comforte in him, wherein reſteth the great merite of our ſoules. Then the Hunters ſhould ſéeke after the Hare, which whē they haue gottē, they haue no great gaines thereby. But as I ſayde the cauſe why that ſo many religious perſons ſo diligently purſue not the wayes of religion as doe the hunters, is the want of yͤ obſeruation of their game which is nothing els but the lack of loue. For verely as I thinke the earneſt loue and hartie deſire of game maketh all labours and paynes pleaſaunte and ioyous vnto the Hunter. And if there were in religious perſons as great fauour and loue to the ſeruice of God, as be in Hunters to their game all their lyfe ſhould bée a verie Paradiſe and heauenly ioye in this worlde. And contrariwiſe without this feruor of loue it can not bée but painfull, wearie, and tedious to them. My purpoſe therefore deare ſiſter is to miniſter vnto you ſome cōmon conſiderations which if you wil often reſorte vnto by due remembraunce, & ſo by diligent prayer call vppon almightie God for hys loue, you ſhall now by his grace attain it.

The firſt conſideration.

THe firſt conſideration may be this: Firſt conſider by your owne mynde and reaſon, that almightie God of his owne ſingular goodneſſe & frée will dyd create you and make you of naught, wherunto he was not bounde by any neceſſitie, nor drawen by any commoditie that might ryſe vppon him by your creation. No other thing moued him but his verie goodneſſe and ſpeciall fauor ỹ he bare vnto you, long or euer he did make you. This good ſiſter take for a very truth & firmly beleue it, for ſo it is in verye déede innumerable creatures more then euer were made or euer ſhall be made, hee myght haue made if it had bene ſo pleaſing vnto him. For how many ſuppoſe you maryed men and maryed weomen haue bene and ſhall be héereafter in thys world, that neuer had ne neuer ſhall haue any children, yet they full gladly would haue had, and by poſſibilitie of nature might haue had many, if it had ſo pleaſed almightie God to haue made and to haue giuen vnto them children. But all thoſe be lefte vnmade, and amongeſt them he myght haue lefte you alſo vnmade, and neuer haue put his hande to the making of you, if he had ſo would. Neuertheleſſe as I ſayde it pleaſed his goodnes herein to prefer you of his ſpecial fauour yͭ he bear vnto you, leauing vnmade other moe innumerable, electing you, & appointing you to be made refuſing & ſetting apart all thē which wold peraduēture haue cōſidered his ſpeciall grace & fauour more louingly thē you hitherto haue don. And wold haue ſtudied more for his pleſure and ſeruice then euer you did, and you occupie the roome and place that ſome of them might haue occupyed by lyke fauour, as almightie God hath ſhewed vnto you. Ah deare ſiſter howe much ſhould this one conſideration moue you to the earneſt loue of thys our ſo gracyous a Lorde, that thus hath appoynted and choſen you to bee his creature, before ſo many other where hee might haue taken any of them at his pleaſure, & repelled you, and left you as naught, without any maner of being.

The ſecond conſideration.

THe ſecond conſideration is this, where there is manye maner of beings, ſome creatures haue a goodly beeyng, ſome haue an vngoodly being. It is a more goodly beinge Margarite of a precious ſtone, then of a peble ſtone, of the fayre bright golde, then of ruſtie yron, of a goodly Feſaund then of a venemous Serpent, of a prettie Faune then of a foule Toade, of a reaſonable ſoule, then of an vnreaſonable beaſt. And it is not to be doubted but almightie God might haue giuen to any of them, what being ſo euer he woulde, & might haue transformed eche of thoſe into the nature and kynde of any of the other at hys pleaſure and will. For of the ſtones he might make men, as in the goſpel our ſauiour doeth affyrme, potens eſt deus de lapidibus iſtis ſuſcitare filios Abrahe. Almightie God is of power to make of theſe ſtones the children of Abraham. And contrariwiſe he might of men haue made ſtones as the wife of Loth was turned into a ſalt ſtone. And in likewiſe me or you or any other man or woman, he might haue made a ſtone, or a Serpẽt, or a Toad, for his pleaſure. There is no creature ſo foule, ſo horrible, or ſo vngodlie, but he might put you in the ſame cõdition that the moſt loathly of them be put in, and them, in contrariwiſe he might haue put in the ſame condition that you be in. Conſider now by your reaſõ, that if you had bene made in the lykeneſſe of an Diule, or of an

Ape, or of a Toade, howe deformed you ſhoulde haue bene, and in howe wretched & myſerable condition. And thank your Lord God ẏ hath giuē you a more excelēt nature, yea, ſuch a nature as excelleth in nobleneſſe, in dignitie, all other bodilie natures: For it is made to the verie lykeneſſe and Image of almightie God: wherevnto none other bodily creature doth reach neere. Metalles ne ſtones be they neuer ſo precious, neyther herbes nor Trees, neither Fyſſhes, ne foules, neyther any maner of beaſt be they neuer ſo noble in their kinde, doeth attayne to this high poynte of nobleneſſe to haue in them the Image and lykeneſſe of almightie God, but onely man. For as much thē as our lord God, might haue giuen this excelent dignitie to other innumerable creatures, as to beaſtes, to Foules, to fiſhes, to trees, to herbes, to mettalles, to ſtones. And hathe not ſo done but before all thoſe hath elected and choſen you to beare hys Image & lykeneſſe, & to bee indued wͭ a reaſonable ſoul, how much ſhuld his louing dealing moue you to enforce your ſelfe wͭ all ẏ ſtrength and power of your harte & mynde, to loue him therfore agayne.

The third conſideration.

THe third cōſideration is this, that where notwithſtanding this great and excelent gyft you neuertheleſſe by the reaſon of originall ſinne wherewith you were borne of your mother into this world, had loſt the great inheritāce aboue in heauen, and purchaſed euerlaſting impriſonment in hell, he of his great and ſingular goodneſſe had prouyded you to be borne within the precinctes of Chriſtendeome, where you haue bene inſtructed in the doctrine of hys fayth, and receyued the holy Sacrament of baptiſme, and haue béene made a chriſtian woman, whereby you dyd receyue againe your inherytaunce before loſt, and haue eſcaped ẏ moſt horrible dāger of euerlaſting damnation. Howe manye ſuppoſe you in all the worlde that bée not inſtructed in this lawe and fayth of Chriſt, ne haue not receyued the holy Sacrament of Baptiſme, both noble men & women, both Knightes and Princes, which haue great wiſdome and reaſon, and many ſuche as peraduenture if they were taught it, woulde more readilye applye their myndes to Chriſtes fayth then you doe, and more hartily ſerue him, honour and loue hym, thē euer you did. And yet loe thus graciouſly hath hee prouyded for you before all them, and hath appointed you to be a Chriſtian woman, & to be partaker of all thoſe graces and benifites that belong vnto the chriſtian people, which bee ſo many and ſo great, that it paſſeth the wittes of men, not onely to number, but alſo to think: And heere good ſiſter doe deepely conſider in your ſoule, howe much this louing preferment of our Lorde God ſhould ſturre you to loue him agayn, when he ſuffereth ſo innumerable a multitude of men and women to periſhe & to be loſt for euer, amongeſt whom many do paſſe you in all naturall vertues, both of bodie and ſoule, and alſo would far-

ther

farther paſſe you in profiting in the lawe of Chriſt, if they were receyued therevnto, and yet I ſay he ſuffereth them to periſh euerlaſtingly and perpetuallie to be dampned to: And for your ſafegarde hath prouided of hys ſingular goodneſſe & mercy towardes you, for the whiche ſithens it is not poſſible of your parte to recompence, whie ſhall you not with all your power enforce your ſelfe to loue hys moſt gracious goodneſſe againe, and after your poſſibilitie to gyue vnto him moſt humble thankes therfore.

The fourth Conſideration.

THe fourth cõſideration is this, that where ſithens that tyme of your baptiſme and that you were made a chriſtian woman, you haue many tymes vnkindely faulne into deadly ſinne, and broken hys lawes and commaundemẽts, ſetting at naught all theſe benifites which he before had giuẽ to you following your wretched pleaſures, to the great dyſpleaſure and contempt of his moſte highe maieſtie. And yet he furthermore did not ſtrike you, ne yet reuẽge him ſelfe vppon you rigoriouſly, puniſhing the tranſgreſſors & breakers of his lawe, as he might and ſhoulde by his rightuouſneſſe haue done. But contrariwyſe he did long ſpare you by his excelẽt mercy, and mercifully he did abyde your returne to hym againe by ſorowfull repentaunce, and aſkyng of him mercy for your abhominable offences. And where you ſo dyd with good hartie mynde at anye tyme, he receyued you to his grace, and by the Sacrament of pennaunce you were takẽ into his fauour again, and ſo yet eſcape the horrible paynes of Hell due for your outragious vnkindneſſe: No reaſon may iudge the cõtrarie but ẏ you of good ryght haue deſerued them for your foule preſũption, in breaking of ẏ lawes of your Lord God: and preferring your wretched appetites before hys pleaſure, and following your owne wilfull deſires before his moſt high commaundements. (Alas) what miſerable cõdition ſhould you now haue bene in, if he ſo incõtinent after your offẽces had ſtrikẽ you by death, & had ſet you to yͤ horrible payns of hell, where you ſhuld not onely for a time haue biddẽ but for euer, & wͭout all remedy. No praiers of your frinds, no alms deeds, ne ſuch other good works ſhuld haue releued you. Ah, ſiſter imprint deepely in your ſoule this ineſtimable mercy of your Lorde God ſhewed vnto you through his moſt gracious & merciful abidīg for your return to him by true repẽtãce & aſking of his mercy. For inumerable ſoules of men & weomen for leſſe offẽces then you haue done, lye now in yͤ priſõ of hel, & ſhal there cõtinu wͭout end: which if they might haue had as great ſufferance as you haue had, & ſo long leaſure to repent them, they woulde haue taken more ſorowfull repentance then euer you tooke, & doe now more ſorowfully repent them thẽ euer you did, but yͭ as now cã not profit thẽ, for yͤ ſorow & repẽtãce is now to late. But to my purpoſe, how may you thīk yͭ this louing ſufferãce & gracious abidīg of your amẽdmẽt & merciful accepting of your ſorows & repẽtãce, for your great ſins cometh not of a ſingular loue ſhewed vnto you by your lord god, before all them.

And ſhall not this cōſideration pearce your harte, and moue you muche to loue him againe.

The fifth conſideration.

THe fifth conſideration is this: Peraduenture after that thus by your repentance & aſkyng mercy, you were taken to this grace of your God, yet far more greeuouſly, and farre more vnkindly you fell againe to ſinnne, and kepte not yͤ purpoſe and promyſe that before you did make, but more without ſhame and dread of hys hyghneſſe, tooke your libertie in your ſinfull wayes, abuſing his gentlenes, & preſuming vppō hys mercie, not regarding any benifite or kindeneſſe ſhewed by his moſt excelent goodneſſe vnto you before, ſo defiling your ſoule by innumerable wayes, and makyng it filthie & more vngodly.then is the Sowe that waltereth hir ſelf in the foule myrie puddle, and more peſtilently ſtinketh in the ſight of God, then is the ſtinking carion of a dead dogge, being rotten and lying in a ditch, yet neuertheles for all theſe miſbehauiors, your Lord God of his farre paſſing goodnes hath called you agayne from your ſinfull life, and hath graciouſly ſtirred your ſouleſto forſake your ſin, & to leue this wretched worlde, & to enter the holy relygion. Wherby after the ſentence of holy doctors, your ſoule is made as cleane as it was at your baptiſme, and reſtored agayne to the puritie and cleaneneſſe of your firſt innocencie: And not onely that, but alſo hee hath appointed you to be of the number of them, that be aſſigned for hys beſt beloued ſpouſes. And what hygh point of ſingular fauour is this? How many weomen farre better then you, be lefte behinde in this worlde not called to this high dignitie, nor admitted to thys moſt ſpeciall grace? When the noble Kinge Aſuerus as it is written in the ſcripture commaunded many fayre yong maydens to be choſen out, and to be ſeene vnto with all things ẏ might make them fayre and beautifull and pleaſaunt to his ſight, to the intent that they at all tymes when it ſhould like him to appoynte any of them to come to his preſence and to be his ſpouſe, they might be yͤ more readie. This thing no doubt of it, was to them yͭ were thus choſẽ a comfort, that they were preferred before other, and alſo euerie one of them might lyue in hope to come to yͤ kings preſẽce, & haue ſome likelihood to be accepted for his ſpouſe in ſo much yͭ all other but they were excluded. In like maner it is with religious women. All they by the gracious calling of the great king of heuen be gathered into Gods religion and diſſeuered from thother ſeculer women that be of the world, there a ſeaſon to abide, vntill they be ſufficiently prepared by the holy ſacraments, and the holy obſeruacions of religiõ to come to his gracious highneſſe preſence, and to be brought into his ſecret chamber aboue in heauen, there to abide with him in endles ioy and bliſſe. Bleſſed is that religious woman, that ſo doth prepare her ſelfe for this litle time tha[illegible]re ſhe ſhal tarry by prayer, by meditation ſion by contemplatiō by teares of deuocion, by harty loue & burning deſyre ẏ after this tranſitory life ſhe may be admitted to the moſt excellēt honor & not with ſhame & rebuke be repelled therfro, whē ẏ day ſhal com.

The ſixt conſideration.

THe ſixt conſideration that you call wel to your remembrāce, who it is ẏ doth thus exhorte you for to loue, verely he is ẏ perſon that if eyther you wil fréely giue your loue, or els ſell your loue, he is moſt worthie to haue it aboue all other. Firſt if ye were of that mynd to giue your loue frée, it were good yet there to beſtow it, that you ſhoulde chooſe ſuche a one, as both in goodlineſſe of perſon, as alſo in proweſſe & wiſdom and good gentil maners may be worthie your loue. For if there be any deformitie in him whō you would loue, it is an impediment and great let for to loue hym : But in our ſauiour Chriſt the ſonne of God is no deformitie, for hee is all goodlye and ſurmounteth all other in goodlyneſſe: And therefore of hym the Prophet

Dauid affyrmeth in thys maner. Specioſus forma pre filijs hominum: that is to ſay, he is goodly before the chyldren of men. And of truth much goodlie muſt he néedes be that hath made ſo many goodly creatures. Behold the Roſe, the Lillie, the Vyolet, beholde the Pecockes, the Feaſaunt, the Popingaye: Behold all the other creatures of this world: All theſe were of his making, all there beautie and goodlineſſe of hym, they receyued it. Wherfore this goodlineſſe diſcribeth that he him ſelf muſt néedes of neceſſitie be verie goodly & beautifull. And for that in the booke of Canticles the Spouſe diſcribeth his goodlineſſe ſaying: Dilectus meus candidus et rubicũdus, electus ex millibus. That is to ſaye, hée that I loue is whyte and redde, choſen out amõgeſt thouſandes. And this beautie and goodlines is not mortal, it can not fade ne periſh as doeth the goodlineſſe of other men, which lyke a flower to day is freſh and luſtie, and to morrowe with a little ſickneſſe is withered and vaniſheth away. And yet it is ſenſible to the goodlineſſe of mans nature, for the which alſo he is more naturallie to bée beloued of many. For lykeneſſe is the grounde of loue, lyke alway doeth couet like: and the néerer in lykeneſſe that any perſon bée, the ſooner they may bée knit togither in loue. The ſame lykenes he hath & you haue, like body and lyke ſoule, touching his mãhood, your ſoule is alſo like vnto him in his godhead: For after ẏ Image & ſimilitude of it, your ſoule is made. Furthermore of his might and power you may bée likewiſe a certayne ſeaſon. He made this world by the onely commaundement of his mouth, and gaue to the herbes and all other creatures their vertue, & might that they haue. And may alſo by his power ſaue & dampne creatures eyther to lifte them vp in bodie and ſoule into heauen aboue, or els to throw them downe into euer during payns of hell. If ye doubt of his wiſdom behold all this world, and cõſider how euery creature is ſet with an other, and euery of them by him ſelfe, how the heauens are apparelled with ſtarres, the ayre with

Foules, yͤ water with Fiſhes, yͤ earth with herbes, trées & beaſtes, how the ſtarres be clad with light, the Foules with feathers, yͤ fiſh with ſcales, the beaſtes wͭ heare, herbes & trées with leaues, and flower with ſent, wherin doth wel appear a great & merueilous wiſdō of him yͭ made thē. Finally his good & gentil maner is all full of pleaſure & cōfort ſo kinde, ſo friendly, ſo liberall & beneficious, ſo pittious and mercifull, ſo readie in all oportunities, ſo mindfull & circumſpect, ſo dulcet & ſwéet in communicatiō. For as ſcripture ſaith. Non licet amaritudinem conuerſatio vel tedium cōuetas illius, Sed letitiam et gaudeum. That is to ſay, hys maners be ſo ſwéet & pleaſaūt, yͭ the cōuerſatiō of him hath no bitternes, yea, his cōpany hath no loathſomnes, ne wearines in it, but all gladnes and ioye. Here peraduenture you wil ſay vnto me, how may I loue yͭ I ſée not, if I might ſée him with all yͤ cōditiōs ye ſpeak of, I could wͭ al my hart loue him. Ah good ſiſter yͤ time is not come yet, you muſt as I ſaid now for yͤ time prepare your ſelf in cleanneſſe of bodie and ſoule, againſt ẏ tyme, ſo that when that tyme commeth, you may be able and worthie to ſée him, or els you ſhall be excluded from him with the vnwiſe virgins of whom ẏ goſpel telleth ẏ they were ſhut out from his preſence with great ſhame & cōfuſiō, bicauſe they had not ſuffitiently prepared thēſelues. Therfore good ſiſter for this time be not negligent to prepare your ſelfe with all good workes, that thē you may be admitted to com vnto his preſence, from ẏ which to be excluded, it ſhall be a more gréeuous payne, thē any paine of hell. For as Chriſoſtome ſayth. Si decem mille gehēnas quis duerit nihil tale eſt quale ab illa beata viſione exadere, that is to ſaye, if one would rehearſe vnto mée tenne thouſand hels, yet all ẏ ſhould not be ſo great paines as it is to be excluded from the bleſſed ſighte of the face of Chriſt.

The ſeuenth conſideration.

The ſeuēth cōſideratiō is this: when now it appeareth vnto you, that if you will giue your loue fréelie there is non ſo worthy to haue it as Ieſu ẏ ſonne of the virgin Mary. I will further ſhewe vnto you that if you will not freely giue it, but you will looke peraduenture to haue ſome thing agayne, yet there is none ſo well worthie to haue it as he is, for if an other will giue more for it then he, I will not be agaynſt it, take your aduantage. But ſure I am there is none other to whome your loue is ſo deare, and of ſo greate price as it is vnto him, nor any that will come nigh vnto that, yͭ he hath giuen or wil giue. If his benifits and kyndneſſe ſhewed towardes you, whereof I ſpeak ſomewhat before, were by you well pondered, they be no ſmall benifites, and eſpecially yͤ loue of ſo great a prince, and that he would thus loue you, and preferre you before ſo many innumerable creatures of his, and that when there was in you no loue, and when you could not ſkill of loue: yea, and that, that more is, when you were enimie vnto him yet he loued you, and ſo wonderfully that for your loue and to waſhe you from ſin, and to deliuer your ſoule from the extreame perill he ſhead his moſt precious blood, and ſuffered the moſt ſhamefull, the moſt cruel, and the moſt painefull death of the croſſe, his head to be perced with thornes, his handes and feete to bee thorough holed with nayles, his ſide to be launced with a ſpeare, and all his moſt tender bodie to be torne and rent with whippes & ſcourges. Beleeue this for a very truth good ſiſter, that for your ſake he ſuffered all, as if there had bene no moe in all the world but onely your ſelfe, which I will declare more largely vnto you in the next conſideration following. Beleeue it in the meane tyme certainely, for ſo it is in deede, and if you beleeue it not, you doe a great iniurie and ſhewe a full vnkindeneſſe vnto him that thus muche hath done for you. And if this beliefe truly ſettle in your harte, it is to me a meruaile if you can content your heart without the loue of him, of him I ſay, ẏ thus deerely hath loued you, and doeth loue you ſtill. For what other louer will doe thus much for your loue? What creature in all the worlde will dye for

your

your ſake? what one perſon wil depart with one drop of his hart bloud for your ſake? whē thē the ſon of God, the prince of heauē, ẏ Lord of Angels hath done this for your ſake, which thing no other creature wil do, what froſt could haue vngeled your harte, that it may not relēt againſt ſo great an heat of loue? if he ſo excelēt in all nobleneſſe ſhould haue giuen you but one fauourable countenance from the heauens aboue, it had bene a more precious benifit then euer you could recompence by your loue againe. It were impoſſible for your loue to recompence that one thing. But nowe much rather when he hath deſcended into this wretched worlde for your ſake, and here hath become man, and hath endured all miſerie pertaining vnto man, ſaue onely ſinne and ignoraunce, and finally hath ſuffered this great horrible death for your loue, how ſhall you euer now recompence this by any loue or ſeruice to be done for your pittie? And he hath not onely don al this for your ſake, but alſo hath prepared for you after this tranſitory lyfe a rewarde aboue in heauen, ſo great that neuer moꝛtal eye ſaw the lyke, noꝛ any tonge can expꝛeſſe, noꝛ yet any hart can think. Ah ſiſter whē your wꝛetched ſoule ſhall hence departe, which can not be verie longe heere, who ſhall giue you refreſhing the ſpace of one hour. Good therfoꝛe it is that you looke vnto your ſelfe, & vppon him beſtow your loue, ẏ which hitherto hath done moſt foꝛ you, & beſt hath deſerued it beyond all other, and yet after this life he wil giue foꝛ it a rewarde ſo ineſtimable that it ſhall neuer fayle you.

The eight conſideration.

THe eight cōſideration is this: ẏ albeit, there are many other which alſo are beloued of chꝛiſt Ieſu, yet ẏ loue ẏ he ſheweth to them, nothing miniſheth his loue towards you, as if there were no moe beloued of him in all ẏ kinde of mā. This may euidently be ſhewed vnto you by this exāple folowing. If befoꝛe any Image of our ſauioꝛ were diſpoſed & ſet in a long rowe many glaſſes, ſome great and ſome litle, ſome high and ſome lowe, a conuenient diſtance from the Image, ſo that euerie of them myght receiue a preſentmēt of the Image, it is no doubt but in euerie of theſe glaſſes ſhould appeare the verie likeneſſe of the ſame Image I will not ſay but this lykeneſſe ſhould be longer in the great glaſſes then in the leſſe, and clearer in the better clenſed glaſſes, and in them that were nigh vnto the Image, then in the other that were not ſo well clenſed, & much farther of. But as to the likeneſſe it ſelfe it ſhall be as full and as whole in euerie one glaſſe as though there were but one. Now to my purpoſe, if you conſider lykewiſe that all ẏ good ſoules that be ſcourged from deadly ſinne, be in the maner of glaſſes ſet in an order to receiue the loue of our ſauiour Chriſt Jeſu. Such ſoules as by true pennaunce doing, by ſighing, by weeping, by praying, by watching by faſting, & by other lyke, be ẏ better ſcoured and clenſed from the ſpottes and mallice of deadly ſinne, they be the brighter glaſſes and more cléerly receyue this loue, & ſuch alſo be néere vnto our Sauior, for nothing putteth vs farre from him but onely ſinne. And therefore they that haue more diligently ſcoured their ſoules from the ruſt of ſinne, be néerer vnto him, then the other that ſo haue not done. Such ſoules alſo as of their parte enforce them ſelues to a great loue and to a more ample feruor, they doe inlarge the capacitie of their ſoules, to receyue a more large abundaunce of loue agayne, thoſe that leſſe enforce them, haue a leſſe capacitie in receyuing, and therfore ſo much the leſſe they receyue of this loue. Euen as a man that openeth his boſome wyde and enlargeth it, is more able to receiue a greater thing into it, then hée that doeth not. But yet as I haue ſayde before of the glaſſes, euery one of the ſoules receyue as full and as whole a loue of Ieſu Chriſt, as though there were no moe ſoules in all the world but that one alone, for the loue of Chriſt Ieſus infinite. And therfore whē innumerable of ſoules haue euerie one of them receyued as much the loue of Chriſt Ieſu, as to euerie one of them is poſſible, yet hath he ſtill in him ſelf loue ſuffitiēt for infinite moe, & this his loue thereby is not in any point diminiſhed nor leſſened, though it be deuided vnto many be yͤ number of them neuer ſo great. None of them yͭ be beloued receiue yͤ leſſe bicauſe of the multitude of his fellowes, nor if he had no moe but him ſelfe he ſhoulde not thereby haue any more abundance of loue to his parte, but according to the clēſing and capacitie of his ſoule & nighneſſe vnto Chriſt, his parte in loue ſhall be the leſſe or more. Wherefore good ſiſter I pray you bée you dylygent to ſcoure your ſoule cleane, and to enforce your ſoule on your parte feruently to loue your ſpouſe Chriſt Ieſu, and drawe nygh vnto hym with entiere deuotion, & then vndoubtedly you ſhall be partener to yͤ more plentuous aboundaunce of his loue, notwtſtāding any other multitude which beſide is beloued of him, for he neuertheleſſe is as ſtudious of you, and as

mynd-mindfull, & as feruēly careth for your weale, as though ther wer no mo beloued of him but you alone in all thys world.

The ninth Conſideration.

The ninth cōſideratiō is this, wher peraduenture you would obiect to me again & ſay, Brother if it bée thus as you ſay, that my Lord Ieſu loueth me ſo much, and is ſo mindfull of me, and ſo feruently entēdeth my weale, what néede me to care whatſoeuer I doe, he will not caſt me away, he wil not forſake me nor ſuffer mée to periſh. Good ſiſter without doubt as I haue ſaid, our ſauior Chriſt Ieſu is in loue towards you, & he is myndfull & more louing towards you then I can expreſſe. And ſure you may be, ỷ hée will neuer caſt you away, ne forſake you, if you before caſt not your ſelfe away, ne forſake your ſelfe. But if you giue any place to ſinne in your ſoule, and ſuffer it to enter vpon you, verely then you forſake your ſelf and caſt your ſelfe awaye, and willingly deſtroye your ſelfe, that is your déede & not hys: for he neuer forſaketh any creature vnleſſe they before haue forſakẽ them ſelues. And if they will forſake them ſelues were they neuer in ſo great fauour with hym before, they then incontinently loſe his fauour, the which thing well appeareth in his firſt ſpirituall creatures the noble Angelles Lucifer and hys companie, which were created in excelent brightneſſe, and were muche in the fauour of almightie God, they preſumptuouſly offẽded him in pride for the which not onely, they loſt hys fauour, but alſo their merueylous brightneſſe became incõtinently horrible, foule, and were expelled out of the glorious kingdom of heauen that they were in, and throwen into perpetuall darkeneſſe into the pryſon of hell. The firſt man Adam alſo who was created in ſingular honour, and was put into Paradiſe a place full of gladneſſe, there to liue in comfort of all pleaſure, the which was done to him for a ſingular loue yͤ almightie God had towardes him, yet anon as he fell to ſinne he was in lyke maner expelled out from that pleaſure, and ſent into this miſerable world to endure miſerie and payne. If thoſe noble creatures which were lift vp into ſo great fauour with almightie God, ſo lightly by their miſdemeanor in ſin, loſt his gracious fauour, let none other creature thinke but if they admit any ſinne to their ſoule, they ſhal be likewyſe excluded out of his fauor. For ſinne is ſo odible vnto almightie God, that not the deareſt friends that euer he had in all the worlde, but if there were founde in their ſoules any deadly ſin after death, they ſhould neuer be receiued into the ioy of heauen. Not the bleſſed Mary Magdalen for all hir loue towardes him, nor yet his owne bleſſed mother that bare him into this world, if one deadly ſin were foũd in their ſoules, they ſhuld incontinent be throwen into ẏ darke dungeon of hell. Wherfore good ſiſter ſay not, if his loue be ſo muche vppon you, and he ſo deſirouſlie entendeth your profite, that you may doe what you liſt, you need not to care what you doe. But contrariwiſe the more that he loueth you, the more you ſhoulde take héede vnto your ſelf and beware that you offend him not, foꝛ ſo did the bleſſed Mary Magdalen of whome I ſpake befoꝛe. Shée notwithſtandyng the great loue that both our ſauiour had to hir, and ſhée vnto him agayne foꝛ the which alſo hyꝛ ſinnes were foꝛgiuen hyꝛ, yet after his death ſhée fled from the companie of men, & lyued in the wilderneſſe farre from any woꝛldly comfoꝛte, in great wayling, faſting, and pꝛayer, & ſuch other painefulneſſe of hir body, & was nothing yͤ leſſe diligent to kéepe hir ſelfe warely from ſinne, foꝛ the great loue that our loꝛd & ſauiour had to hir, but foꝛ yͤ the moꝛe ſtudiouſly ſhe did auoid & eſchu euery thing wherby ſhe might run into any diſpleaſure againſt him.

The tenth conſideration.

The tenth conſideration is this: it were wel done and much it ſhuld farther this cauſe if you truly eſteme of how little value your loue is, how vaine, how light, & howe triffelous a thing it is, & how few ther be yͭ would much regarde it, oꝛ ſet muche pꝛyce thereby, for fewe thers be or none to whom it may doe any profit or auail. Contrariwiſe you ſhould conſider the loue of your ſpouſe ẏ ſweet Jeſu, how excelēt it is, how ſure, how faſt, howe conſtantly abiding, how many haue much ſpecially regarded it. Martirs innumerable both men and women for his loue haue ſhead theyr bloud, and haue endured euery kind of martirdom were it neuer ſo cruell, were it neuer ſo terrible. No paine, no tormentrie, might compell them to forſake his loue: ſo deſirous were they of his loue, ẏ rather then they would forgo it, they gaue no force of ẏ loſſe of all this world beſide, & theyr owne life alſo. So deare and precious was that loue to them, that all ẏ honors, pleaſures, and poſſeſſions of this life, they recoumpted as verie trifles in compariſō of that. And what be you in compariſon of thē, but naughty, wretched, and miſerable? where then they which be now glorious ſaincts aboue in heauen, ſo much haue valued and ſo greatly eſteemed this moſt excelēt loue, and you may haue the ſame loue for yours, that is ſo naughtie and ſo little worth. what ſhould you doe of your parte? howe muche ſhould you enforce your ſelfe not onely to obtayn this loue, but ſtudiouſlie to kéepe it, ſithens that you haue it once, and for nothing to departe therefro. He of his goodneſſe doeth not repell any creature from hys loue, but permitteth them aſſuredly that if any draw nigh vnto him by loue, he will loue them agayne, and giue his moſt precyous loue for theirs, he ſayeth, Ego diligentes me diligo: That is to ſay, I loue them that loue mée. And in an other place. En qui venit ad me nō equam foras: That is to ſay, what perſon ſo euer commeth vnto me, I wil not caſt him away. Siſter if you conſider this déeply, it ſhould moue you to fall downe vpon your knées, & with all your hart and mynde ſay vnto your Spouſe in this maner. O my bleſſed Sauiour Lord Ieſu thou aſkeſt my loue, thou deſireſt to haue my harte, and for my loue thou wilt giue me thy loue agayne. O my ſwéete Lorde, what is this for thée to deſire, which arte ſo excelent, if my poore harte were of ſo much value as all the hartes of men and weomen that euer were, if they were put togither in one; & if it were as precious & noble as there is price and noblenesse in all yͤ orders of Angels, if furthermore it did contayne in it all bodelie and ſpirituall treaſure that is within the compaſſe of heauen or without, yet it were but a little gift to giue vnto ſo great a lord, for his moſt delicate & precious loue to be had of him againe: much rather my loue and hart as it is now naughtie, wretched, and miſerable, ſo is it but a ſmall gift and of little value. Neuertheleſſe ſuch as it is, ſithens it is thy pleaſure to haue it, & thy goodneſſe doeth aſke it of mee ſaying, Prebe mihi cor tuum, That is to ſay, giue me thy harte, I freely gyue it vnto thee, and I moſt humbly beſeech thy goodneſſe and mercy to accept it, and ſo to order me by thy grace, that I may receiue into it the loue of nothing contrarie to thy pleaſure, but that I alwayes may keepe the fyre of thy loue auoyding from it all other contrarie loue that may in anie wyſe diſpleaſe thee.

The finall concluſion of all.

NOw thẽ good Siſter, I truſt that theſe conſiderations, if you oftẽ read them with good deliberation, and truelie imprint them in your remembraunce, they will ſomewhat inflame your harte with the loue of Chriſt Ieſu, and that loue once eſtabliſhed in you, all yͤ other points and ceremonies of your religion ſhall bee eaſie vnto you, and no whit painefull, you ſhall then comfortiblie doe euerie thing that to good religion appertayneth, without any great wearyneſſe. Neuertheleſſe if it ſo fortune that you at any tyme begin to feele any dulneſſe of mynde, quicken it again by the meditatiõ of death, which I ſend you here before, or els by ſome effectuall prayer, earneſtly calling for helpe & ſuccour vpon the moſt ſweete Ieſu, thinking as it is in deed, that is your neceſſitie, & that no where els you can haue any helpe but of him. And if you will vſe theſe ſhort prayers following, for euerie day in the weeke one, I thinke it ſhall be vnto you profitable. For thus you may in your hart ſhortly pray what companie ſo euer you be amongeſt.

The Prayers be theſe.

O bleſſed Ieſu make me to loue thee intierlie.

O bleſſed Ieſu I would fayne, but without thy helpe I can not.

O bleſſed Ieſu let me deeply conſider the greatneſſe of thy loue towards mee.

O bleſſed Ieſu giue vnto mee grace hartilie to thanke thee for thy benifites.

O bleſſed Ieſu giue me good will to ſerue thee, and to ſuffer.

O ſweete Ieſu giue me a natural remembraunce of thy paſſion.

O ſweete Ieſu poſſeſſe my hart, holde and keepe it onelie to thee.

These ſhort praiers if you wil often ſaye, and with all the power of your ſoule & harte, they ſhall merueylouſlie kindle in you this loue, ſo that it ſhal be alwaye feruent and quicke, yͤ which is my eſpeciall deſire to knowe in you. For nothyng may be to my comfort more then to heare of your furtheraunce and profiting in God & in good religion, the which our bleſſed Lorde graunte you for hys great mercie. Amen.

FINIS.

¶ A Sermon verie fruitfull, godly, and learned, vpon thys ſẽtẽce of the Prophet Ezechiell, *Lamentationes, Carmen, et væ,* very aptely applyed vnto the paſſion of Chriſt: Preached vpon a good Friday, by the ſame Iohn Fiſher, Biſhop of Rocheſter.

The Prophet Ezechyell telleth ẏ hée ſawe a booke ſpread before him, the which was written both within and without, & there was written alſo in it, Lamentationes, Carmen, et væ, that is to ſay, lamentation, ſonge, & woe. This was a wonderfull booke, and much to be merueiled vpon. Much comfortable knowledge and ſwéetneſſe this Prophette gate by this booke, (as he ſaith in the Chapter next enſuing, factum eſt in ore meo ſicut mell dulce, thys booke was in my mouthe as ſwéete as honye. This booke to our purpoſe may bée taken vnto vs, the Crucifixe, ẏ which Eze.2. Eze.3.

doubtleſſe is a merueylous booke, as wee ſhall ſhewe heereafter.

In the which if wee doe exerciſe our admiration, wee ſhall come to wonderfull knowledge. Meruayling was the cauſe, why that the Philoſophers came to ſo greate knowledge, as they had. They behelde and ſawe many wonderfull thynges, and effectes in thys worlde, as the marueylous earthquakes, Thũders, lightnings, Snow, Rayne, & Froſtes, blaſinng Starres, the Eclipſes of the Sunne and of the Moons, and ſuche othere ffectes. And thoſe marueylous wonders moued them to ſearch for the cauſes of the ſame. And ſo by dyligent ſearche and inquiſition, they came to great knowledge and cunning, which cunnyng men call Philoſophie naturall. But there is an other higher Philoſophie which is aboue nature, which is alſo gottẽ with marueyling. And this is the verye Philoſophie of Chriſtian people. And doubtleſſe amongeſt all other things concerning a chriſtian man, it is a thyng muche marueylous, and moſt wonderfull, that the ſonne of God, for the loue that he had vnto ẏ ſoule of man, woulde ſuffer hym ſelfe to bée crucified, and ſo to take vpon him that moſt vyllanous death vpon the Croſſe. Of thys the Prophet Abacuck ſayeth. Admiramini et obſtupeſcite, quia opus factum eſt in diebus veſtris, quod nemo credet quum narrabitur, marueyle, and wonder you, for a worke is done in your dayes, which when it ſhall bée ſhewed, no man will beléeue.

Abac.1.
Act.13.

Is it not a wonderfull thyng, that he whych is moſt to bée dreade and feared, would be in ſo muche feare, that for verie feare and dreade of payne hée had to ſuffer, he ſwet water and bloud.

Is it not a wonderfull thing, that he ẏ was moſt ineſtimable in price, and moſte precyous, woulde ſuffer hys bodie to bée ſolde for ſo little a pryce, as for the value of thyrtye pence?

Is it not a wonderfull thyng, that hée that is the Lorde of heauen and earth, and all other creatures, would ſuffer him ſelfe to be bound of thoſe vyllaynes wyth ropes lyke a théefe?

Is it not a wonderfull thing that he that hath ſo great might and power, would ſuffer him ſelfe to be taken of his cruell & mortall enimyes, and ſo led vnto all theſe paynes?

Is it not a wonderfull thyng, that hée that is the Iudge of all the worlde, woulde thus wrongfullye be iudged?

Is it not a wonderfull thing, that hée yͭ had in hym all wiſedome, would thus bée mocked and reputed as a foole?

Is it not a wonderfull thing, that he that is ſo ſtrong & mightie, would be made ſo weake, and féeble, that he fell vnder the wayght and burthen of the Croſſe?

Is it not a wonderfull thing, that hée that is the Lord of Angels, would be ſpytted and bobbed of a ſorte of Lorrelles in that moſte diſpytefull maner?

Is it not a wonderfull thyng, that he that is the Kyng of euerlaſtyng glorie would ſuffer his head in mockerie to be crowned with thornes?

Is it not a wonderfull thyng, that he that giueth lyfe to euery creature, would ſuffer this moſt ſhamefull, ſorowfull, and ſo painfull death?

Is it not a wonderfull thing, that he ẏ is the Lord, and Aucthor of all libertie, woulde thus be bounde with ropes, and nayled hand and foote vnto the Croſſe?

Thus who that liſt with a meeke harte, and a true fayth, to muſe and to maruayle of this moſt wonderfull booke (I ſay of the Crucifixe) hee ſhall come to more fruitefull knowledge, then many other which dayly ſtudie vpon their cōmon bookes. This booke may ſuffice for ẏ ſtudie of a true chriſtian man, all ẏ dayes of his life. In this boke he may finde all things that be neceſſarie to ẏ health of his ſoule. Sainct Fraunces coulde paſſe hys time wͭ this booke, & was neuer wery thereof, and his great ſtudie was in the compaſſe of a fewe wordes. Quis tu, et quis ego domine. That is to ſay, who arte thou Lord, and who am I.

Thys thought alway dyd run from hym ſelfe to Chriſt : And agayne, from Chriſt vnto hym ſelfe . And ſo euer he meruayled of the moſt excelent nobleneſſe of Chriſt, and compared it with hys owne naughtyneſſe, alwayes meruaylynge that Chriſt being of ſo incomparable worthyneſſe, woulde ſuffer that moſte paynefull death for ſo vnworthye ſinners, which leſſon is ſo playne, and ſo common, that euerie man(be he neuer ſo ſimple,) may ſomewhat profite in it . And agayne, it is ſo hygh, that fewe can attayne to reach to the ſpecyall fruite of it . This holie Sainct Fraũces ſo profited in this leſſon, that it cauſed in hys hearte ſuch a feruent loue, ſuch a deuotion, ſuche an affection to Chriſt, that the capitall woundes which he behelde in the handes and feete, and ſyde of Chriſt, ware by myracle imprinted in hys owne handes and feete . This thing the B. of R. Innocent and hys Cardinalles dyd ſee, and had verye proofe thereof.

The meditation and imagination

of this booke was ſo earneſt, and ſo continuall, that the token of the fiue woundes of Chriſt, were imprinted and ingraued in thys holy Saynctes bodye. But to this hygh fruite (as I ſayde) fewe or none beſides him doth attayne. It is a ſingular gyfte of almightie God, and not common to bee looked for of other perſons. Neuertheleſſe, who that will exercise this leſſon, though he come not to this hygh poynte of perfection, he ſhall neuertheleſſe greatly profite in yͤ ſame, and come to a great knowledge both of Chriſt & of him ſelfe. A man may eaſily ſay & thinke with him ſelfe (beholding in his hart the Image of yͤ Crucifixe, who arte thou, and who am I. Thus euerie perſon both ryche and poore, may thinke, not onely in the church here, but in euery other place, and in hys buſineſſe where about hee goeth. Thus the poore laborer maye thinke, when he is at plough earyng hys grounde, and when hee goeth to hys paſtures to ſee hys Cattayle, or when hee is ſittyng at home by hys fire ſide, or els when he lyeth in hys bed waking and can not ſléepe. Likewyſe the rich man may do in his buſineſſe that concerneth him. And the pore women alſo in theyr buſineſſe, whẽ they be ſpinning of their rocks, or ſeruing of their pullen. The ryche weomen alſo in euerie lawfull occupation that they haue to doe. It is an eaſie thyng for any man or woman to make theſe two queſtions wyth them ſelfe. O my Lorde that wouldeſt dye for me vpõ a Croſſe, how noble and excelent arte thou? & agayne, how wretched and myſerable am I? Doubtleſſe O thou chriſtian ſoule, he that hunge for thy ſake on ẏ Croſſe, was verelie the ſonne of God, as the noble Centurio ſayde, when at the death of Chriſt he ſawe ſo many wonderfull tokens. He ſaw ẏ ſunne withdrawe his lyght, and the ayre in darkeneſſe, and felte all the earth tremble and quake, and the ſtones brake a ſunder, then he ſayde, vere filius dei erat iſte. That is to ſay, verely thys perſon was the ſonne of God. Thinke wᵗ thy ſelf, O chriſtan ſoule, how great a perſon he is that is the

at.27.

ſonne of God ? And thinke againe
how vilaynous and how wretched
thou art, in cõpariſon of him. What
art thou but aſſhes, ciuis es, and vnto Gene.3.
aſhes thou ſhalt returne, et in cinerã
reuerteris. Abraham which was a man
of high perfectiõ, yet when he ſhould
ſpeake vnto almightie God he ſayde,
quũ ſum puluis et ciuis loquar ad dominũ, Gene.18.
that is to ſay, I am but duſt and aſ-
ſhes, and yet I muſt ſpeake vnto my
Lorde. Dauid alſo ſayth, vniuerſa vani- Pſal.38.
tas omnis homo viuens, that is to ſaye,
man contayneth in him all vanitie.
Furthermore Iob ſpeaketh of man Iob.14.
ſaying in this maner, Qui quaſi flos
egreditur, et cõteritur, et fugit velut vmbra.
Man is lyke a flower, he dooth iſſue
foorth into the worlde, and ſoone after
he is troden downe, and ſo finally hee
paſſeth lyke a ſhadowe. Man is but
earth and aſſhes, & ſhall paſſe away
lyke a ſhadow, and lyke a meere va-
nitie.

Contrarywyſe Chriſte, was, is, and
euer ſhalbe, the prince of heauen, the
Lorde of Angells, and the creator of
all creatures, Qui fecit cœlum et terram Act.14.

et omnia

Pſal.145. et omnia que in eis ſunt, He made heauē
and earth & all that is in them. His
power is infinit, & moſt to be dreade,
Omnipotens rex, et metuendus nimis. His
Rom.11. wiſedome is incomprehenſible. O al-
titudo diuitiarum ſapientiæ et ſcientiæ dei.
Pſal.47. His greatneſſe paſſeth all meaſure,
Pſal.144. Magnus dominus et laudabilis nimis, et
magnitudinis eius non eſt finis. Shortly
to ſaye, when a man hathe ſpoken or
thought all that can be to the prayſe
of his excellencie, yet he doth farre
paſſe and ſurmount all that, as the
Eccle.43. Scripture ſayth, Glorificantes dominū,
quantum cūque poteritis ſuper valebit ad
huc et admirabilis magnificentia illius.

Now then, O thou ſinfull creature, maruell at his excellent worthines, that was thus crucified. And maruell alſo at thy naughtineſſe, for whoſe loue he was thus crucified. Thus I ſay dyd the holy ſainct Francis, Quis es tu et quis ſum ego domine, Who arte thou my Lord ſo excellent, and who am I, for whome thou wouldeſt endure all this payne.

O Chriſten ſoule often beholde this boke, and ſaye with this holy man, Quis es tu et quis ſum ego. Marueyle that his ineſtimable goodneſſe would thus dye for ſo myſerable a vanitie. And ſo maruelinge, thou ſhalt profyt in a gracious knowledge of Chriſt, and thy heart ſhall taſte maruelous ſweteneſſe, and be repleniſhed with a deuoute ſauour of his moſt excelent goodneſſe. But you maruell peraduenture why I call ẏ crucifix a booke? I will now tell you the conſideracion why: A booke hath boardes, leaues, lynes, wrytinges, letters both ſmall and great. Fyrſt I ſaye that a booke hath two boardes: the two boardes of this booke is the two partes of the croſſe, for when the booke is opened & ſpread, the leaues be cowched vpon the boardes. And ſo the bleſſid body of Chriſt was ſpred vpon the croſſe.

The leaues of this booke be ẏ armes, the handes, legges, and feete, with the other members of his moſt precious and bleſſed body.

Neuer anye Parchement ſkynne was more ſtrayghtlye ſtratched by ſtrength vpon the tentors then was this bleſſed body vpon yͤ croſſe. Theſe lorells that crucifyed him, drewe by vyolence his moſte precious armes, with ropes vnto either braunche of the croſſe, that the ſinowes burſt in ſonder, and ſo nayled his handes faſt with ſpykinge nayles of yron; vnto the croſſe. After they ſtretched his feete lykewyſe vnto an other hole beneath in the croſſe, and there nayled them with the third nayle thorough bothe his feete. And ſo they reared vp this body a loft againſt the ſunne, euen as a parchment ſkinne is ſette forth before the heat of the Sun for to drye. It was ſet vp a loft to the entent that all the worlde might looke vpon this booke.

This booke was written with in and
without. Fyrſt within was wrytten
but one worde: neuertheleſſe this
one word compryſeth in it, as ſayth
ſaint Paule, the whole treaſure of al
cunning and wiſdome partayning vn
to God, In quo ſunt omnes theſauri ſapi-
Col. 2. entiæ dei, in whome are all the trea-
ſure of the wiſedome of god. Of this
John. 1. worde Saint John ſpeaketh, ſaying,

In principio erat verbum, the worde was in yͤ begynning before all creatures, thys worde is the ſecond perſon in the godhead, the ſonne of God which by the holie Ghoſt was written in the inward ſyde of thys parchment. For the Godheade of Chriſte was couered and hidde vnder the lykeneſſe of man. The holy Ghoſt was the penne of almyghtie God the father, He ſet hys moſt mightie word vnto the body of Chriſt, within the wombe of the Virgine Marye, and ſo this boke was written within. For as Saincte Paule ſayeth, ſi cognouiſſent nunquam dominum gloriæ crucifixiſſent, That is to ſaye, if they had knowne the ſonne of God, whiche was and is the Lorde of euerlaſting glorie, they woulde neuer haue crucified hym. They ſawe his manhode which was in outwarde ſight, but they ſawe not hys Godheade whych was couered within the ſame. The Godhead was the inward ſyde, and the manhode was the outwarde ſyde. Furthermore when a boke is ſpread, you ſée that in the leaues

1.Cor.2.

are many lynes drawen. And many letters, ſome read, ſome blacke, and ſome blewe, ſo in this booke, (the moſte bleſſed bodie of Chriſt) was drawne many lynes, for it was all to ſcourged with whippes, ſo ẏ euery where ẏ point of ẏ cordes of ẏ ſcourges, was left behynd, & that in euery place, from ẏ necke downward vnto the ſoles of his feete, ſo ẏ there was no margent lefte in all thys booke, there was no voyd place, but euery where it was eyther drawne with lynes, or els wrytte̅ with letters, for theſe ſcourges fylled not onely his moſte precyous bodie with lynes drawne euerie where, but alſo left many ſmall Letters, ſome blacke, ſome blewe, ſome reade. For the bloud by the vyolence of the ſchourges ſprunge out in euery place. And for bycauſe no parte of thys booke ſhoulde bee vnwritten, hys head alſo was pearſed with ſharpe thornes.

Theſe cruell Jewes put vpon hys heade a Crowne of thornes, and preſſed it downe vpon the ſame, as harde as they myght preſſe it by vyolence, beatyng it downe with a ſtrong Reede. Et Arundine percuciebant caput eius. And hys bleſſed heade ſo Crowned, they dyd beate it downe with a gadde, or a harde Reede.

Mat.27.

Thus you perceyue that this booke was full of lynes and ſmall Letters, whyche were of dyuers coulers, (as I ſayde) ſome black, ſome blewe, ſome reade, ſome blewyſhe, that is ſo ſaye, full of ſtroakes, and laſſhes, where by the ſkynne was toarne, and rente in a thouſande places. Beſides theſe ſmall letters, yet was there alſo greate Capytall Letters precyouſlie illumyned with Roſet colour: Roſet is a reade colour lyke vnto the coulour of a Roſe, which colour that moſt precyous bloude, whiche iſſued out of his handes and feete, doeth repreſent vnto vs, with this moſt precious blud was illumined the fyue great Capital letters in this wonderful booke. I meane by theſe capital letters ẏ great woũds of his body, in his handes, and in hys feete, and in his ſide.

Theſe fyue great woundes were ingraued with ſharpe & vyolēt pennes, that is to ſay, the ſharpe nayles, and the ſpeare. And they doe repreſent vnto vs the fyue capytall Letters of thys booke. Thus then you maye perceyue what bee the boardes of this booke, and what be the leaues, howe it is written within, and without, howe it is lyned and leathered, and what bee the Letters, as well the ſmall as the great. Now wee ſhall heare what maner of wryting is contayned in thys booke. But firſt heere, let vs make our prayer for grace, beſeechyng almyghtie God, to gyue vnto our hartes the gracyous lyght of his beames, whereby wee may the more clearely perceiue the writings of this booke, and that they may bring forth ſome good fruite to our ſoules health.

Now you ſhall heare what wrytings be contayned in thys booke, in the booke which Ezechiel did ſee, was written three maner of things. Lamētationes, Carmen, et væ, which is to ſay, Lamentations, ſonges, and woe.

And the ſame thrée things, in lyke maner be wrytten in thys boke of the Crucifixe. Fyrſt is lamentation, and this verie conuenientlye is written in thys boke of the Crucyfixe. For whoſoeuer will ioye wyth Chriſt, muſt fyrſt ſorow with him. And by ſorowe and lamentation hée may come vnto ioye: But hée that will not ſorrowe and lament wyth Chriſt héere in thys lyfe, hée ſhall come fynallye to the place where is euerlaſtyng woe, I ſaye woe that ſhall neuer haue ende. Héere therfore is written all theſe thrée, lamentation, ſonge, and woe.

Fyrſte then wée will ſpeake of lamentation.

Lamentation aryſeth of foure affections, eyther of a great feare, or dreade, or of a great ſhame, or of ſome ſorrowe, or els of ſome hatred. When Holophernes with a mightie power was entred into yͤ countrey of Iurie, & terribly threatned to diſtroy all before hym, the people were in a greate feare and dreade to be oppreſſed, and ſo fell downe before almyghtie God, and with great lamentation, dyd call for hys helpe, omnius populus cecidit in faciē, adorantes dominum cum lamentatione et fletu, all the people fell on theyr faces, worſhyppyng our Lorde with wéepyng and lamentation. Iudith.4.

The cauſe of this lamentation, was the great dreade whych they were in. Héere firſt then let vs learne to dread, and doubtleſſe thou Chriſtian ſoule, thou mayeſt héere learne greater matter of dread, then the Iewes then were in. For the Iewes then were onelye in perill of temporall death, thou arte in perill of euerlaſtyng death.

Conſider man how gréeuouſlie thou haſt ſinned: And alſo behold how gréeuouſly ſinne was reuenged, and puniſhed in the bleſſed bodye of Chriſt. And thou ſhalt anon fynde here great cauſe and matter of dread. The ſtoryes telleth of Cambiſes the King of Perſia, y^t where one of hys Iudges had giuen a falſe and a wrong iudgement, he depriued him of hys offyce, and made an other in his place their

Iudge after him: Furthermore becauſe of hys falſehode he cauſed him to be ſlayne, and his ſkinne to be hanged vp before the place of the common iudgement, to the entent that this newe Iudge beholdyng yͤ greuous puniſhment of his predeceſſor, might beware of falſhood, and alway dread to giue any wrong iudgement. In like maner yͤ Image of the Crucifix is hunge vp in euery Church, to the entent that we may ſée how greuouſlie ſinne was punyſhed in that moſte bleſſed bodye of our Sauyour Chriſt Ieſu, not for him ſelf, nor for hys owne ſinne, but for ours was he thus cruellye intreated, wée were the cauſe, wée committed the ſinne. But yet neuertheleſſe he bare the paynes, and burthens of our ſinnes vpon his backe.

As wryteth Sainct Peter, Peccata noſtra ipſe pertulit in corpore ſuo ſuper ligium crucis. And therefore when we behold the Image of the Crucifixe in anye place ſet vp, we ſhould thynke howe greuouſly ſinne was punyſhed in the body of our ſauiour Chriſt. 1.Peter.2

And there by learne to dreade the greeuous puniſhment of ſinne. (Alas) man thynkeſt thou not, that thys was matter of dreade. This I ſay, that the verie ſonne of God, was for thy ſinne put vnto thys cruell death of the Croſſe: If thou beleeue not thys, thou arte worſe then the dyuylles. For as Saincte James ſayeth, [illegible]cob.2. demones credunt et contremiſcunt, the diuilles doe beleeue, and tremble. And if thou verely beleeue it, thou mayeſt thereby thynke and learne howe muche our ſauyour and hys father both doeth hate ſinne. For ſith almightie God the father woulde gyue hys moſte dearely beloued ſonne vnto ſuche an horrible death, onely for to quenche and to extincte ſinne, thou mayeſt bee ſure that he hateth ſinne very much.

Our Sauyour alſo muſt needes hate ſinne when hee rather would ſuffer thys moſte vyllanous death, then that ſinne ſhoulde haue domynion vpon our ſoules, ſeeyng then that thou knoweſt that bothe they hate ſinne? Howe ſhouldeſt thou dreade to receue any ſinne into thy ſoule. If ſinne were ſo diſpleaſant to almighty God the father, that rather then he would ſuffer it, he would giue his owne ſonne vnto death for the expulſion of it. How much rather now doth it diſpleaſe him, when his ſonne hath ſuffered death therfore, and yet ſinne rayneth neuertheleſſe, and more generally then euer it dyd before.

Furthermore, if ſinne was ſo greuouſly puniſhed in him that neuer did ſinne, how bytterly ſhall it be puniſhed in thee O ſinfull creature, the which haſte done ſo many great outragious ſinnes. Surely wher he hath one nayle in his handes & feete, thou ſinfull creature haſt deſerued one hũdreth. And for euery one thorne, that he ſuffred in his head, thou haſt deſerued a thouſande. And for euery one laſh that he felt of the ſcourges, thou art worthy to haue innumerable.

Who ẏ deepely conſiderith this that I haue ſayde, and with an earneſt ſtudy reſorteth often to looke vppon this booke I maruell if he doo not fynde here in, great cauſe and earneſt matter of bread.

Here alſo may euery ſinner quicken his ſinne, if any be within hiſt breaſt; for it is marvell that a ſinner can wᵗout ſhame beholde this bleſſed Image? If a ſinner call to remembrance his great vnkyndneſſe, & repute the ſame vnkyndenes any maner of vice, I trow that he wylbe much aſhamed of his moſte vnkynde and vngentle dealing againſt ſo louing a Lorde.

Say to me thou ſinful creature, wilt thou not looke that other men, when thou haſte beene vnto them in anye thinge beneficiall, I ſaye, wylt thou not looke that they ſhall be kynde and louing vnto thee againe? And if any perſon be vnkynde vnto thee, wylt thou not rebuke him fully, and lay it vnto his reproofe to make him aſhamed thereof? I am ſuer that thou wylt. Now then let me ſee, wher is thy ſhame? beholde and vew euery part of this bleſſed body, what payns it endured for thy ſake?

Seeſt thou not his eyes, how they bee fylled with blood and bytter teares?

Seeſt

Séeſt thou not his eares, how they be filled with blaſphemous rebukes, and obprobrious wordes?

His chéeke & necke with buffets, his ſhoulders with yͤ burthen of yͤ croſſe?

Séeſt thou not his mouth, how in his dryghneſſe they would haue filled it with Aſell and Gaule?

Séeſt thou not, how his backe is payned againſt the hard Croſſe?

Séeſt thou not his ſydes, how they were ſkourged with ſharps whyps?

Séeſt thou not his armes, how they were ſtrayned by the violence of the ropes?

Séeſt thou not his handes, how they be nailed iuſt vnto yͤ croſſe? Séeſt thou not his legges, how they be wearyed with labour?

Séeſt thou not his féete, how paynefully they ſtay and bere vp the wight of his whole body?

O moſte vnkinde ſinner, all this he ſuffred for thy ſake. No greater kyndnes euer was, or could be ſhewed to thée by any creature, then this which ſwéete Ieſus dyd ſhewe for thée and for thy ſake, & wher is now thy kindenes againe?

No kyndneſſe thou canſt ſhewe, but much vnkyndneſſe thou haſte often ſhewed vnto him, and yet thou art not aſhamed. Alas man where is thy ſhame? Thincke with thy ſelfe how many abhominable ſinnes thou haſt done againſt his pleaſure. I do a certayne thée that the leaſt of them ſtryketh him more paynefully vnto the hart then any vnkyndneſſe that euer was done vnto thée in all thy lyfe.

For as Sainct Barnerd ſayth in the perſon of Chriſt, when he hath reherſed all yͤ gréeuous paynes of his paſſion, he putteth vnto theſe wordes, Extat interius planctus pregrauior, quum te ingratum experior, that is to ſay, but inwardly mourning is much more greuous bicauſe I perceue thou arte to me ſo much vnkynd. So many ſinnes ſo much vnkyndneſſe. And the more haynous, and the more accuſtomable that they bée, the more abhominable is thyne vnkyndeneſſe.

If the leaſt of many of thy ſinnes had come to lyght, and to the knowledge of men, thou wouldeſt haue béene

ſore

fore aſhamed of them, Chriſt knoweth them, and ſaw thee do them, for Omnia vnda et aperta ſunt oculis eius, All Heb.4. thinges be naked and open before his eyes: and yet thou art not aſhamed of all thy vnkinddes.

Alas man, heare what the King and Prophet ſayth, Tota die verecundia mea Pſal.43. cōtra me eſt, et confuſio faciei meæ cooperuit me, All the day long my ſhame is before mee, and my face is couered with confuſion. Thus ſayd this holy Kinge, when our ſauiour as yet had not ſuffered his paſſion for him.

This high poynte of kindeneſſe was not as yet ſhewed vnto this man by our ſauiour Chriſt, and he neuertheleſſe was aſhamed of his ſinne. Thou haſt peraduenture done much more outragious ſinne, and haſt beene much more vnkynde after this his moſte wonderfull paſſion ſuffered for thy ſake, then euer that king was, & that alſo maketh thy ſinne much more horryble. Thou haſt after thy promiſe made vnto him, falſified the ſame promiſe and vntruely broken it, by multiplying of many foule and abhominable ſins, ⁊ by oftē renewing of ŷ ſauio Thou dyddeſt promiſe once at the ſacramēt of baptiſme to kéepe thy fayth ⁊ trueth vnto thy ſauiour, ⁊ to forſake the diuel ⁊ all his works? An honeſt man, or an honeſt woman would be much aſhamed to brek their promiſe, ⁊ ſpecially to theyr friend? Albeit the worlde is now full of ſuch lorrells, ŷ do no more regard to break their promiſe, thē for to drīk whē they be drye. How often haſt thou broken thy promiſe? Alas man learn to be aſhamed and ſaye with the Prophet Eſdras, Deus meus, cōfundor et erubeſco leuare faciem meam quoniam iniquitates noſtræ leuatæ ſunt ſuper caput noſtrum, that is to ſay, O my god I am confounden and aſhamed to lyft vp my face vnto thée, for our ſinnes be ryſen far aboue our heads. Ye women when there is any black ſpot in your faces, or any mœle in your kerchiues, or any myer vpon your clothes, be you not aſhamed? yes forſooth ſyr? But I ſhall tell you, where of you ought to be aſhamed. Surely if your ſowls haue any ſpots of deadly ſinne in them, for when our

2.Eſdr.ca.8

ſauiour ſo dearely with his moſt precious bloud, & with all theſe greeuous paynes dyd waſh and wype, & clenſe our ſoules from euery ſpot of deadly ſinne, ye ſhould be much aſhamed to defyle them againe? If you be aſhamed for a foule myrie ſhoo, and not of a foule ſtincking ſoule, ye make more dearer your ſhoes, then your ſoules. If ye be aſhamed of a ſpot in your clothes & haue no ſhame for many great blots in your ſoules. What ſhal I ſay but Frons meretricis facta eſt tibi; noluiſte erubeſcere, that is to ſay, thou haſt takẽ vpon thee the face of a brothell, thou wylt not be aſhamed. If yͧ then depely conſider how many ſhameful blots of ſinne be in thy ſoule, before yͤ eyes of almightie God, & all the glorious court of heauen, & how by them thou haſt vtterly broken thy promiſe vnto god, & cõmitted ſo great vnkindnes againſt this moſte louing charitie, that was ſhewed vnto thee for thy loue & for thy ſake by our ſauiour on yͤ croſſe I ſuppoſe thou ſhalt fynde matter, & cauſe of great ſhame, if any ſparkle of honeſty be yet left in thy ſoule? Iere. 3.

Thirdly

Thirdly thou maiſt here take matter inough of ſorrow, for here your ſauiour pitiouſly cryeth & complayneth of his great ſorrowes, ſaying, O vos omnes qui tranſitis per viam attendite et videte ſi eſt dolor ſimilis ſicut dolor meus.

Lamen. Hier. ca.1.

All ye that paſſe forth by, take heede & ſee whether any ſorrow was euer lyke vnto myne. Alas to ſee ſo noble a man, ſo gentle, & ſo innocent, ſo cruelly intreated in euery parte of his moſt delicate body. And to here him ſo pitiouſly complayninge, who ſhall not be ſory? ſurely none, except hys hart be harder then any flynte ſtone or Adamant ſtone. Theſe ſame foure poynts alone may ſuffice to ſtyrre any gentle hart to ſorrowe. I ſay his excelent nobleneſſe, his innocẽcie, the crueltie that he dyd ſuffer, and his pitious complayning.

If thou ſaw (O Chriſtiã man) thyne enimie thus mangled and wounded, it might ſtyrre thee to take compaſſiõ vpon him? if thou ſawe any Iew or Sarazin thus tormented, it mighte moue thee to pittie? But much rather to ſee thy Lord, thy ſauiour, and for thy ſake thus cruelly entreated, thus with out any pittie crucified, and payned, hanging on a croſſe, ſhould moue thee to compaſſion. For ſay to me, for whome ſuppoſeſt thou that our ſauyour Chriſte Jeſus ſuffered all thoſe greeuous paines: ſurely for thy ſinne, Pro impijs Chriſtus mortuus eſt. For ſinners Chriſt Jeſus died, there was no cauſe but ſinne. Thy ſinne was the cauſe of his death. Thy ſinne gaue him his deathes wound. O ſinful creature, how much cauſe haſt thou for to be ſory. For thy ſinne was the roote & fountayne of all his ſorrow, & yet thou ceaſeſt not dayly by thy ſin to encreſe his ſorrow. O what flood of teares dyd the bleſſed Magdalene ſhed, remembring hir greeuous ſinne. She firſte conceiued a great dread in hir ſoule for hir ſinne. Secondly, ſhe was greatly aſhamed of hir abhominacyons, with in hir ſoule, for ſhe regarded much more the inward ſhame of hir conſcience, then ỹ outward ſhame of the world. And therfore ſhe let not in the preſence of many perſons to come to the feete of our ſauiour, & to

Rom. 5.

[illegible]

ſhewe hyr ſelfe a ſinner. And there toke great ſorrow, and wept ful bitterly for hyr ſinne. Thus after dread and ſhame followed hyr ſorrow. And when had ſhée this dread, ſhame, and ſorrow? truely before that our ſauiour hung on the croſſe? yet ſhe knew not that hir ſin was cauſe & occaſion of his moſt cruell death.

But when ſhée ſawe him hange ſo painfully on the Croſſe, and conſidered that for hir ſin he ſuffered all the paynes, hir harte was then ſo full of ſorrow that for very payne it myght haue braſt.

O thou ſinfull creature? If thou can not ſorrow, come learne of thys bleſſed woman, to ſorrow for thy ſin. Thinke that thy ſinne was the cauſe and occaſion of all this payne and ſorrow, that thy Lorde and ſauiour dyd ſuffer on the Croſſe.

And not onely ſhe giueth yͤ example of ſorrowe, but his bleſſed mother abundantly thē ſorowed at his death. Sainct John ſorrowed, Sainct Peter ſorrowed and wepte bitterly. All the Apoſtles were in ſorrow. Luke.2.

But whereunto ſpeake I of reaſonable creatures, the vnreaſonable, and the vnſenſible creatures ſhewes a maner of ſorrowe. The earth quaked. The mighty ſtones braſt in ſunder. The monuments opened, yͤ dead courſes iſſued out of theyr monuments. Math.27

All theſe were moued with compaſſion. And onely thou wretched ſinner, for whoſe cauſe he ſuffred all this paine and greeuance, haſt no pitie nor compaſſion vpon him.

(Alas) howe great is thy hardneſſe? Howe obſtinate is thy harte, that will ſuffer no pittie to enter in to it? Verely, thou arte more harder then are the ſtones: for they were moued by his paſſyon, ſo myghtely that they brake in ſunder.

Petræ ſciſſæ ſunt. When then the harde ſtones, and all the other vnreaſonable creatures were thus moued, and ſtirred to take ſome compaſſyon of the paynfull death of Chriſt, and yet felt no profite by his death. Math.27.

Thou much rather ſhouldeſt be moued, foꝛ whoſe loue he dyd endure all this grœuous pains. Loke thou therfoꝛe vpõ this boke, & thou ſhalt here fynde great cauſe & matter of ſoꝛrow. Fourthly, if thou canſt not ſoꝛrowe, yet thou maieſt here learne to hate. Thou maiſte learne to hate ſinne, which was cauſe of all this trouble. It is not foꝛ nought that yͤ ſcripture ſayth, Quaſi a facie colubri fuge peccatũ, dentes leonis, dentes eius interficientis animas hominum. Flée from ſinne euen as thou wouldeſt flée from the face of an Adder, foꝛ as the téeth of the Lion deuoureth yͤ body of man, ſo death doth ſleay their ſoules. Sinne is ſo odious, and ſo great an iniury to god, that it was neceſſary foꝛ the recompence of this iniury, yͭ the ſonne of god ſhould ſuffer this moſt paineful death of the croſſe. Sinne ſo pꝛouoked almightie god yͤ father ſo déeply to diſpleaſure, & wꝛath, & to take vengance vpon ſinners that without the ſacrifice of his owne ſonne in yͤ gybbet of the croſſe, he wold not be appeaſed, ne reconciled vnto ſinners againe. Sinne ſo deadly wounded & blotted the ſoule of man, that with out ſhedding of yͤ moſt precious bloud of our ſauiour Chriſt Jeſu, no lyfe could be reſtored vnto ſinners, nor the ſoules might be waſhed from the fowle abhominable corruption of ſinne.

Sinne ſo debarreth and ſhutteth frō ſinners yͤ gates of heauen, that they might not haue béene opened, but only by the merit of this moſte bytter paſſion, & ſuffering this moſt painfull torments on the croſſe. Sinne ſet the gates of hell ſo wyde open, & brought all this world into that daunger, and thraldome of the diuell, that all we ſhould haue béene deuowred of the pyt of hell, vnleſſe we had béene raunſomed with this moſt precious treaſure, that was ſhed for vs on yͤ croſſe. O ſinful creature haſt thou not great cauſe to hate ſinne, that hath brought thée into that miſerable cōdicion, that by thy ſinne thou haſt done, and committed high iniurie againſt almighty god, and haſt prouoked him to vengeaunce. That by thy ſinne, thou haſt thus mortally wounded thyne owne ſoule. That by ſin, thou haſte brought thy ſelfe into the daunger of the dyuill, and be damned in hell perpetually. That by thy ſinne thou haſt ſhut the gates of heauē againſt thy ſelfe. (Alas) man where canſt thou fynde greater occaſion of hatred.

If thy neyghbour doe vnto thee but a lyght iniurie, thou canſt anon hate him, yea, and ſo hate him, that thou wilt ſay thou mayeſt not finde in thy harte to loue him.

Sinne hathe done vnto thee, all theſe great iniuries, and yet thou loueſte ſinne and canſte not hate it?

(Alas) what madneſſe is this? Ioab
2.Reg.19. ſayde vnto Kyng Dauid, dilegis odientes te, et odio habes diligentis te. Thou loueſte them that hate thee, and thou hateſt them that loue thee. The ſame worde may well be ſayde vnto euery ſinner that followeth the courſe of ſinne. And lykewyſe vyce doeth procure the dyſtruction of ſinners, and yet the ſinners doe follow after them.

Our ſauiour with all grace & vertue procureth ye ſaluation of ſinners, but him they will not heare, nor take any wayes after his counſayle. And this is nothing els but an extreame madneſſe, for they ſhould contrarywyſe loue our ſauiour, that ſo louingly for theyr weale indured the greeuous paynes of the Croſſe, and hate the diuill and ſinne which was the very cauſe of death.

By thys then you may perceyue that in this booke ye may fynde matter inough of lamentation, ſith you may read in this booke ſo much cauſe of dread, of ſhame, of ſorrow, and of hatred. And this is the firſt wryting whereof we promiſed for to ſpeake.

The ſecōd writing that I ſaid was alſo writtē in this booke, was Carmē, that is to ſay, Songe. Surely if eyther loue or hope, or ioye, or comfort, will make a ſoule to ſing, here he may take great occaſion to ſing.

Fyrſt here is great matter of loue, and ſo great, that if any perſon will eyther gyue hys loue freely, or els for ſome certayne pryce ſell it, hee that died on the croſſe, is beſt worthy to haue it. If thou ſearch in heauen, & in earth one perſon vpon whom thou maiſt beſt beſtowe thy loue. Thou ſhalt fynde none comparable vnto Chriſt Jeſus, ſo wyſe, ſo myghty, ſo gentle, ſo kynde, ſo amyable, far paſſing all other, and there to he is much deſirous of thy loue, for when Moyſes had rehearſed the great benifites which almightie God had giuen vnto Deut 10. man, he ſayth, Et nunc audi quid dominus deus tuus requirat a te, niſi vt diligas eũ. Now here what thy Lord God doth require of thy parte, truely but that thou loue him.

So now if thou wylt fréely giue thy loue thou canſt not more wyſely, nor better beſtow it then vpon him which is ſo excelent and hath all the condicions aboue ſaide, and there to alſo is ſo deſirous to haue thy loue.

And if thou wylt ſel thy loue, I trow there is none that wyl giue vnto thée more liberally for the ſame than he hath done. Where ſhalt thou finde him that wyll ſhedde one droppe of bloud out of his harte for thy ſake. Where ſhalte thou finde hym that will giue hys owne ſoule and lyfe for thy loue, There can no more be asked of any man then that, Maiorem charitatem nemo habet niſi vt animam ſuam ponat quis pro amicis ſuis. No man can ſhewe greater charitie, then for to put hys owne life in ieopardie for his friendes.

Iohn.15.

But thou peraduenture will ſay, Syr if he had done this for me alone, I had béene bounde then to haue gyuen him my loue whollye agayne.

Why man arte thou ſo enuyous, that thou wouldeſt haue no parteners, of this moſte precious deathe with thée, but thine owne ſelfe: This were a very malicious deſire to exclude all other, & ſpecially when thy profite and merite ſhall not be myniſhed.

Albeit, there bée neuer ſo manye beſides, that take commoditie there by. I ſay vnto thée O man, and I aſſure thée that as fruitefully hée dyed for thée (if thou wilt diſpoſe thy ſelfe to be partener of this death) as if there that died on the croſſe, is beſt worthy to haue it. If thou ſearch in heauen, & in earth one perſon vpon whom thou maiſt beſt beſtowe thy loue: Thou ſhalt fynde none comparable vnto Chriſt Jeſus, ſo wyſe, ſo myghty, ſo gentle, ſo kynde, ſo amyable, far paſſing all other, and there to he is much deſirous of thy loue, for when Moyſes had rehearſed the great benifites which almightie God had giuen vnto man, he ſayth,

Deut 10.

Et nunc audi quid dominus deus tuus requirat a te, niſi vt diligas eū.

Now here what thy Lord God doth require of thy parte, truely but that thou loue him.

So now if thou wylt freely giue thy loue thou canſt not more wyſely, nor better beſtow it then vpon him which is ſo excelent and hath all the condicions aboue ſaide, and there to alſo is ſo deſirous to haue thy loue.

And if thou wylt ſel thy loue, I trow there is none that wyl giue vnto thee more liberally for the ſame than he hath done. Where ſhalt thou finde him that wyll ſhedde one droppe of bloud out of his harte for thy ſake. Where ſhalte thou finde hym that will giue hys owne ſoule and lyfe for thy loue. There can no more bee asked of any man then that, Maiorem charitatem nemo habet niſi vt animam ſuam ponat quis pro amicis ſuis. No man can ſhewe greater charitie, then for to put hys owne life in ieopardie for his friendes. Iohn.15.

But thou peraduenture will ſay, Syr if he had done this for me alone, I had béene bounde then to haue gyuen him my loue whollye agayne. Why man arte thou ſo enuyous, that thou wouldeſt haue no parteners, of this moſte precious deathe with thée, but thine owne ſelfe? This were a very malicious deſire to exclude all other, & ſpecially when thy profite and merite ſhall not be myniſhed. Albeit, there bée neuer ſo manye beſides, that take commoditie there by. I ſay vnto thée O man, and I aſſure thée that as fruitefully hée dyed for thée (if thou wilt diſpoſe thy ſelfe to be partener of this death) as if there had beene no more, but thy ſelfe in all thys world. Truth it is, there bée many moe beſides thée, that bée parteners of this death. But all they, yea, & if there were a thouſand thouſande tymes innumerable moe then there be. All that multitude ſhall nothyng myniſh any one crum of merit of this moſt bleſſed death belongyng vnto thée. And agayne, if thou take much more fruite thereof, then any one of them, yet ſhall they take no impayrement, or receyue the leſſe bicauſe thou haſt ſo much.

Wilte thou ſée by ſome example that thys is trueth that I nowe ſay?

When thou ſéeſt a torch lyght in an houſe where many perſons bée, doeth not that torche gyue as muche light to them all, as if there were but one perſon there? Euery perſon after the quickneſſe of theyr ſight, taketh more or leſſe profitte of that lyght, then doeth an other, but yet he that taketh more, hyndereth hys fellowes nothyng in ſo takyng, nor he ẏ taketh leſſe giueth thereby anye occaſion for his felowes to take any more. And if it be thus of the light of a torche, muche rather it is ſo of the merite of this moſt gracyous death, and of this moſt precious blud, which by the reaſon of the godhead abundauntly ſuffyſeth for the redemption of innumerable ſoules, were theyr ſinnes neuer ſo many, neuer ſo horrible, neuer ſo abhominable.

Surely as Saint John ſayth, ipſe eſt propitiatio pro peccatis noſtris, non pro noſtris tantum ſed et totius mundi. Hee was and is a ſacrifice abundantly ſufficyent, for the ſinnes of all this world. 1. John.

When then for thy ſake, & for thy loue, he ſuffered thys moſt horryble death, which was ſo painfull that the onely remembraunce of it made him to ſweate bloudy ſweate, and that in ſo great aboundance that it trickled downe by hys ſyde vnto the ground. If the onely thinking of thys death was ſo painfull, howe paynefull was the ſuffring of yͤ ſame in deede. Howe might he more euidẽtly expreſſe vnto thee, yͤ loue of his harte, then by thys means. Or what might he more haue done for thy loue, as he ſaith himſelf, quid vltra facere debui, et non feci, What myght I further haue done, which I did not for thy loue.

Thou mayeſt then fynde héere in this booke great matter of loue.

Héere is alſo great matter of hope, & ſpecially to ſinners & will vtterly forſake their ſinne, and amend theyr liues for Chriſt Jeſu ſake. Doubtles for ſuch he ſuffered this moſte bitter death. Rom.5. Pro impijs Chriſtus mortuus eſt, for wicked ſinners Jeſus Chriſt dyed. And in an other place, ẏ ſame S. Paul ſayth. 1.Tim.1. Chriſtus Ieſus venit in hunc mundũ ſaluos facere peccatores. Chriſte Jeſus came into this world for to ſaue ſinners that will amend theyr lyues.

O chriſtian ſoule take thou vpon thée, the croſſe of pennaunce, and bée crucyfied with him, & then without doubt thou ſhalt be partener of the the merit of his crucifying, and of his moſt fruitfull paſſion.

What ſhall exclude thée from hys merite? Rom.8. Almightie God the father? Nay, qui proprio filio ſuo non peporcit, ſed pro nobis omnibus tradidit illum, quomodo

modo non cum illo nobis omnia donauit. He that dyd not ſpare his own ſonne, but gaue him vnto the death for vs all, what ſhall hee denye vs? what greater euidence canſt thou aſke, that almightie God the father will forgiue thy ſin, then thys that he would not forſake to giue vnto the death hys own ſonne, I ſay his own moſt dearly [illegible] beloued ſonne of whom hee ſayde, Hic eſt filius meus dilectus in quo mihi cōplacui. 2. Pet. 1. This is my welbeloued ſonne in whom is all my pleaſure. What greater euydence and proofe mayeſt thou deſire, that he will forgyue thy ſinne, then yͤ he would put this moſt ineſtimable Juell into ſuch a daunger for thy ſake, and ſende it vnto thys moſt painfull and ſhamefull, and ſorrowfull death of the Croſſe.

But peraduenture thou thynkeſt that our ſauiour bycauſe thou haſte bin ſo vnkynde vnto him, will not receyue thee vnto his mercy? I ſay therfore forſake thy ſinne, and accuſe thy vnkyndneſſe, and be ſory for it. And doubt not but he will forgiue & forget thyne vnkyndneſſe, and receyue

thee

thée agayne vnto hys great mercy.

And therfore he ſayth by his Prophet Hieremie, when a woman (ſaith he) is gone from hyr huſbande, and hath accompanyed hyr bodye with an other man, will hyr huſband receiue hir againe? As who ſay, that it is not verie lyke, but yet heare what comforte he giueth to a ſinner, tu autem fornicata es cum amatoribus multis tamen reuertere ad me et ego ſuſcipiam te. Hiere.3. Neuertheleſſe (he ſayeth to the ſoule of a ſinner.) Albeit, thou haſt forſaken me and playde the brothell with manye other, yet returne thou agayne vnto mée, and I ſhall receyue thée. But here, thou ſinfull ſoule deceyue not thy ſelfe. Thou mayeſt diſſemble a returning, and be not in déede returned. And if thou ſet not thy backe toward all ſinne, and turne thy harte fully vnto thy ſauiour, thou arte not returned. But bée thou truly returned and doubt not.

Beholde earneſtly the maner how thy ſauiour Ieſu hanged on yͤ Croſſe, and thou ſhalt ſée great cauſe of hope of his mercy if thou thus returne.

Sainct Barnerd ſayth. Quis non rapiatur ad ſpem, impetrandique fiduciam, quādo conſiderat corporis eius diſpoſitionem, caput inclinatum ad oſculum, brachia extenta ad amplexandum, manus proforatas ad largiendum, latus opertum ad diligendū pedum confixionem ad manendum nobiſcum corporis extenſionem ad ſe nobis totaliter impendendum. Who may not bée rauiſhed to hope and confidence, if he conſider ẏ order of his body, his head bowing downe to offer a kiſſe, hys armes ſpreade to embrace vs, hys handes bored thorow to make lyberall giftes, his ſide opened to ſhewe vnto vs the loue of his harte, his féete faſtened with nayles, that hée ſhall not ſtarte away but abyde with vs. And all his bodie ſtretched, forceſing him ſelfe to giue it wholly vnto vs. Surely O man, he that would thus and after this maner exhibite his bodie vnto thée on the Croſſe, (if thou wilt indeuer thée vpon thy parte, hée will not refuſe thée, but take thée vnto his mercy.

This moſt precious bloud ẏ he ſhed on the Croſſe, cryeth alwayes mercye for ſinners, that doe thus returne.

thée agayne vnto hys great mercy.

And therfore he ſayth by his Prophet Hieremie, when a woman (ſaith he) is gone from hyr huſbande, and hath accompanyed hyr bodye with an other man, will hyr huſband receiue hir againe? As who ſay, that it is not verie lyke, but yet heare what Hiere. 3. comforte he giueth to a ſinner, tu autem fornicata es cum amatoribus multis tamen reuertere ad me et ego ſuſcipiam te. Neuertheleſſe (he ſayeth to the ſoule of a ſinner.) Albeit, thou haſt forſaken me and playde the brothell with manye other, yet returne thou agayne vnto mée, and I ſhall receyue thée. But here, thou ſinfull ſoule deceyue not thy ſelfe. Thou mayeſt diſſemble a returning, and be not in déede returned. And if thou ſet not thy backe toward all ſinne, and turne thy harte fully vnto thy ſauiour, thou arte not returned. But bée thou truly returned and doubt not.

Beholde earneſtly the maner how thy ſauiour Ieſu hanged on ỷ Croſſe, and thou ſhalt ſée great cauſe of hope of his mercy if thou thus returne.

Sainct Barnerd sayth. Quis non rapiatur ad ſpem, impetrandique fiduciam, quãdo conſiderat corporis eius diſpoſitionem, caput inclinatum ad oſculum, brachia extenta ad amplexandum, manus proforatas ad largiendum, latus opertum ad diligendũ pedum confixionem ad manendum nobiſcum corporis extenſionem ad ſe nobis totaliter impendendum. Who may not bee rauiſhed to hope and confidence, if he conſider yͤ order of his body, his head bowing downe to offer a kiſſe, hys armes ſpreade to embrace vs, hys handes bored thorow to make lyberall giftes, his ſide opened to ſhewe vnto vs the loue of his harte, his feete faſtened with nayles, that hee ſhall not ſtarte away but abyde with vs. And all his bodie ſtretched, forceſing him ſelfe to giue it wholly vnto vs. Surely O man, he that would thus and after this maner exhibite his bodie vnto thee on the Croſſe, (if thou wilt indeuer thee vpon thy parte, hee will not refuſe thee, but take thee vnto his mercy.

This moſt precious bloud yͤ he ſhed on the Croſſe, cryeth alwayes mercye for ſinners, that doe thus returne.

Hebr.12. returne. And therefore Saint Paule
ſayeth. Acceſſiſtis ad ſanguinem melius lo-
quentem quam Abel. Ye become, and
haue returned you vnto the bloude,
that ſpeaketh more graciouſly, then
did the bloude of Abell. The bloud of
Abell cryed vengeaunce before al-
mightie God. As almightie God ſayd
Gen.4. vnto Caine in the booke of Geneſis,
Sanguis Abell fratris tui clamat ad me vin-
dictam de terra. The bloude of thy bro-
ther Abell crieth vengeaunce in mine
eares from the grounde where it is
ſhead.

But the moſte precious bloude of
our ſauiour Ieſu Chriſt cryeth mercy
for all ſinners that doeth repent. And
our ſauiour now before yͤ face of hys
father ſheweth his woundes, & ſhe-
weth his moſt precious bloud, & cea-
ſeth not to procure mercy for them.

This plainly doeth affyrme yͤ bleſ-
ſed Apoſtle Saint Iohn ſaying in this
1.Iohn.2. maner, filioli hec ſcribo vobis vt non pec-
catis, ſed et ſi quis pecc[illegible]it aduocatū ha-
bemus apud patrem Ieſu Chriſtum iuſtum
et ipſe, eſt propitiatio pro peccatis noſtris.
That is to ſay, Childrē I write theſe
things

things vnto you, to the intent that you ſhould not ſinne. Neuertheleſſe if it fortune any man to ſinne, wée haue an aduocate for vs Chriſt Ieſus, before yͤ face of his father. And he is rightuous, and without ſinne, & a verye ſatiſfaction for al our ſinnes. Who thẽ attentiuely doth beholde this Crucifix, & verely beleueth that on the Croſſe was payd the rauſom of all ſinners, how may he not fully truſt that if he aſke mercy for his ſinnes, they ſhall be forgiuen him. So that here euery ſinner may finde great matter and occaſion of hope. In the Croſſe is alſo matter of ioy. Hére is occaſion of ſuch exceſſiue ioy, that a ſoule which verely taſteth it, can not but highly reioyce in the ſame. And therfore Sainct Paule did ſay Mihi autem abſit gloriari niſi in cruce domini Ieſu Chriſtj. Gala.6. God forbid that I reioyce in any other thing then in the Croſſe of our Lorde Ieſu Chriſt. Here doubtleſſe is great cauſe for euerye true Chriſtian man to reioyce, and ſpecially for thrée poyntes.

The firſt is that by the death of our ſauiour on the Croſſe, and ſheding of his moſte precious bloude on the Croſſe we be fully reconciled to almighty God, as often as we doe true repentaunce, with a faſt purpoſe of amendement. Thus Saint Paule ſayth, ad Col. Complacuit per eum reconciliari omnia in ipſum per ſanguinem crucis. It hath pleaſed God the father, that by his ſonne and by his bloud ſhed on the Croſſe all ſhould be reconciled.

But you will aſke me what meaneth this word reconciled? It is as much to ſai, as to be made attone with almighty God and to be at friendſhip with hym. As two men when they haue bene at variaunce to be made louers together againe. So the diſpleaſure which he had againſt vs for our ſinne, is taken away. And his great wrath againſt vs is fully pacified And where we were by ſin the children of the diuell, now we haue recouered to be made againe the children of God, and conſequentlye the inheritours of heauen.

O thou Chriſtian man is not here great cauſe to reioyce.

If thou haue a ritche man to thy father which had loued thee much, and he for thy miſdemaner had caſte thee out from his fauour, and ſo thou werte in

ieopardy

ieopardie to loſe thy enherytaunce, if by meanes of a brother of thine thou mighteſt be brought into his fauour againe, and be taken for his ſonne as thou waſte before and reſtored thereby to thine enheritance, haddeſte thou not great cauſe to be ioyous and reioyce, that by this means, thou haſt recouered againe thy fathers loue, with all the commodities belonging vnto the ſame: In like manner it is of euery ſinner, for he by his lewde demainer and by his ſinful dealing hath ſo diſpleaſed his father, that he is caſt out from the fauour of his father, and is in perrill to loſe his inherytaunce, which his moſt louing father had prouided for hym.

Neuertheleſſe his onelye begotten ſonne by his ineſtimable goodneſſe and charitie ſuffering the moſt painful death of the Croſſe, and ſhedding his moſt precyous bloude for amendes and recompence of our vngracious dealinge, hath reconcyled vs agayne, and made vs at one with his father, and ſet vs at a perfecte peace, concorde, and vnytie. And thys is concernynge the fyrſte poynte.

The ſecond by the vertue of the croſſe, and of his moſt bleſſed paſſyon, ẏ power of our enymies be much broken, for on the Croſſe our ſauyour by his death gat the victory vpõ thē, for the which Sainct Paule ſaide, expolians principatus et poteſtates traduxit confidenter, ⁊ triumphans eos in ſemetipſo. Chriſt Jeſus ſpoiling ẏ mighty power of the diuill, hath openly detected theyr frauds, and gotten a very triumph of them in his owne perſon. And therfore nothing is yet more tirrible vnto them, then is the ſigne of the Croſſe. A bleſſed virgine ſainct Chriſtian had ſuche a confidence in the token of the Croſſe, that when ſhe felt hyr ſelfe tempted with hyr ghoſtly enimy, ſhe marked hyr ſelfe with the ſame token, and at euery temptation ſhe gatte the better of the diuils. And by this holy token chaſed thē away, ⁊ put euer to flight. Thirdly by the vertue of the croſſe, ⁊ of this moſt fruitful death, our hand wryting the which made moſt againſt vs, was clerly put out. Whe where was it written? In the boke of our owne conſcience, there is no maner of ſinne that we doe, but it is written in the boke of our conſcience. And if we repent vs not of the ſame, ⁊ be hartily ſory

Col.2.

for it before our death, theſe bokes of our conſcience ſhal be ſhewed againſt vs in yͤ dreadfull day of iudgement. Neuertheleſſe if we repent vs and confeſſe vs, and doe true repentance therfore, then by the vertue of this paſſion it ſhall be ſcraped out of the boke of our conſcience. Therfore Sainct Paule calleth ſinne our own hand writing. Deleuit quod aduerſū nos erat chirographum decreti quod erat contrarium nobis, et ipſū tulit de medio affigens illud cruci. Chriſt Jeſus (he ſaith) put out the hande writing of yͤ decree whiche was againſt vs, and ſo withdrewe it faſtning it vnto the Croſſe. When thou perceiueſt (O ſinfull creature) that by the Croſſe of Chriſt, and by that moſt precious bloud which was ſhed on the croſſe thou art reconciled and made at one with God, and that the power of thine enimies be greatly repreſt. And fynallie that thy ſin which was moſt againſt thee was crucified on the ſame Croſſe, ſo that thou maiſt clearely ſee that heere is great matter of exceſſiue ioy and to reioyce in the moſt bleſſed Crucifix.

Col.2.

☞ Finally in the Croſſe is alſo matter of great comfort, when a perſon hath deſerued a great open ſhame, & is broght come to the plunge of the matter, and yet by the meanes of helpe he is deliuered from the ſame, is not this his deliuerance from this open ſhame, a comforte vnto hym? yes doubtleſſe?

Daniel.17. The noble woman Suſanna, as the Prophet Daniell telleth, all be it ſhe was giltleſſe, yet for because ſhe woulde not aſſent to the wretched deſyre of two lewde prieſtes, ſhe was by them wrongfully accuſed, and put to great ſhame, for they wrongfully ſlaundered hir, that ſhe had taken an other man beſides hir huſband, and that ſhe had committed adultery. Neuertheleſſe, when the matter was tryed by the goodnes of almightye God, and ſhe was clearelye diſcharged from this terrible occaſion, and clearely deliuered frō this ſhame, it was a great comfort vnto hir.

Luke.7. The bleſſed Magdalen which by hir wretched liuing had deſerud great ſhāe, yet when ſhe came to our ſauiour Chriſt and wept at his feete, and ſo by his great mercy was excuſed of hir ſhame, hir hart was ſet at a great reſt, & in great cōforte. The woman of whom the goſpel telleth, Pſal.xi ŷ was taken in aduoutery by hir enimies & ſo brought before our ſauiour Chriſt, &

there in his preſence, & before al his people, hir ſhamfull dealing was publiſhed, who may think but ẏ ſhe was ſore accōbred with that open ſhame, but yet whē our ſouiour had confounded hir enmies and delivered hir from ẏ ſhame, ſhe was reſtored to much eaſe and comfort of hys hart. Why tel I this? Truly to the intent that we may ſee great matter of cōfort in the Croſſe, for we ſinners haue deſerued great ſhame for our abbominable ſinne, ſurelye ſo great that if we verely knew the greatnes of the ſhame, that we haue deſerued, we might neuer ſuſtaine the remembraunce therof. And yet that moſte ineſtimable goodneſſe of Chriſt by that horyble ſhame that he ſuffered on the Croſſe, deliuered vs from euerlaſting ſhame. He toke ther vpon hys back all the burthen of our ſinne. There wanted no circumſtances of horyble ſhame, for then the death of the Croſſe was the moſt ſhamefull maner of death, that was put to any villaine. It was thē the moſt vilanous death to be hāged on ẏ gebbit of the Croſſe. And this was done in no ſecret place, but high vppon an open mountaine, that all the people might behoulde and loke vppon hym.

And he was hāged ther naked & betwen
two theeues as though he were a prince
and captaine of miſdoers. And againſt ÿ
ſeaſt of Eaſter, when the moſt number
Ezech.16, of people did aſſemble vnto ÿ temple of ÿ
Iewes, nigh vnto the Citie of Ieruſa-
lem, that all the people might commo-
diouſlye reſort to gaſe vppon this cruell
ſpectacle. This thing was done alſo in
the open day, for from the midſt of the
day he thus did hang aliue on the Croſſe
by the ſpace of three howres and more.
And al the ſtrangers as they paſſed fore-
by did wonder vpon him. The ſouldiers
opprobriouſly rebuked him. The prieſts
with wordes of deriſion and mockerye
aſſaulted him. The theeues that honge
beſides him blaſphemed him. Finally al
his enimes reioyced in their victorye a-
gainſt him. Alas what creature might
be more ſhamefully intreated, then was
our ſauiour chriſt Ieſus hanging thus on
the Croſſe. A troth it is, now the Croſſe
is made honorable by his death, but then
Pſalm.21. as I ſaid, it was more ſhameful then a-
nie gibbet or gallows, or any other in-
ſtrument of death. And moreouer, and
beſides that he was hanged on the ſame
with the moſt diſpight and villany that

could be thought or deuiſed for any creature to be put vnto. O thou chriſtian ſoule, Chriſt Jeſus the ſonne of God toke vpon him al this ſhame, for thy loue, to ẏ intent that if thou wilt amend thy life, and forſake thy ſin and do true penance, thou ſhalt by his ſhame be deliuered frō al ſhame. His ſhame ſhall hide thy ſins. He was there naked and ſpoyled of all his cloathes, to the intent ẏ thou ſhouldeſt be couered vnder his mantle fro thy ſhame. And therfore by the prophet Ezechiell he ſaith, Expādi amictum meum ſuper te, et operui ignominiam tuam. I did ſpred my mantle vpon thee, and ſo couered thee from ſhame. Let euery perſō heere think in them ſelues what deedes they haue done worthie of great ſhame, which if they had come to light and bene openlye knowne, they ſhould haue bene blotted with opē infamye here in this lyfe, and without the ſpecial mercy of god in the day of iudgement they ſhoulde thereof haue an open ſhame before all the world, and fynally in hell an euerlaſting ſhame. But from al thoſe ſhames by ẏ gracious mantle of Chriſt many bee couered. He hath mercifully ſpred his mantle ouer them, and kept them from thoſe importable ſhames. Of this couering alſo the Prophet Dauid ſayth, Beati quorum tecta ſunt peccata. Bleſſed are thoſe whoſe ſinnes be couered. O thou ſinfull creature, if thou mighteſt ſee what ſhame thou haſt deſerued for thy ſinne, thou ſhouldeſt recken this a ſingular comfort. But thou ſeeſt not the abhominacion of thy ſin, and therfore thou perceyueſt not what ſhame thou haſt deſerued. Why doeth a common brothel take no ſhame of hir abhomination? what is the cauſe, why that ſhee regardeth hyr infamye no more? Truely as far as I can iudge, the cauſe is for that al the light of honeſtie is quēched in hyr, ſhee is ſo blynded with hyr wretched pleaſure that ſhee is paſte all ſhame, and hath not left in hir one ſparke of yͤ light of honeſtye, where by ſhee may value & eſteeme yͤ horribleneſſe of hir offences. Shee reputeth more a litle ſpote in hir kyrcheſe, or in hir face, thē a thouſād blots of deadly ſin in hir ſoule. But if ſhe had any honeſty wͭin hir hart to think how foule & abhominable hir lif were, ſurely ſhe wold be much aſhamd of hir ſelf.

Thamar the daughter of King Dauid,
2 Reg.13. whē hir brother Amon wold haue oppreſt
hir, ſhe ſayde, Noli facere hanc ſtulticiam, ego

enim ferre non potero opprobrium meum. O my brother ſayde ſhe, doe not this folly, for this reproch that ye inforce to do vnto me is greater then I may ſuffer. This woman had ſome light of honeſtye, within her breſt, whereby ſhe was moued to reſiſt, and to withſtande this ſhamefull dede betwene hir and hir brother.

A Romane woman alſo, whoſe name was Lucretia, whom by force & againſte hir wil in the abſence of hir huſband, one mã called Sextus Tarquinius, had abuſed hir, albeit the thinge was ſecret, yet ſhe was there of ſo muche aſhamed in hir owne mind that ſhe might not beare the ſhame. But when hir huſband came home, ſhe toke a knife and in his preſẽce ſlew hir ſelfe. This noble woman had the light of honeſty in hir ſoule, ſhe ſawe how abhominable a thing it was to commit adultery. But a brothell hath in hir no ſpark of honeſty wherby ſhe can take any ſhame, nor ſhe doth not conſider the foule abhominacion of hir wretched life, and therfore ſhe is ſhamles. And in like maner euery ſinner, ẏ lacketh ẏ light of faith, neither conſidereth ẏ greatnes of his ſinne, nor the preſence of almightye God, which loketh vpon the ſame.

He regardeth nothing the bleſſed Angels the which doth behold the: abhominable conſcience, to their great diſcomfort, nor the deuilles his mortal enimies which be ful ioyous of his ſhameful demainer. If the ſinner clearely conſidered al theſe thinges, (as they be matter in very deed) he would be doubtleſſe greatly aſhamed of him ſelfe, and in a great diſcomforte. Neuertheleſſe a penitent ſoule, ẏ is ſore preſt and wrong with vtter ſhame, lyke as was the womē of whō I ſpake before I meane Suſanna and Mary Magdalen, & the woman that was apprehended in adoultry. I ſay ſuch a ſoule being holdē in ſuch diſtreſſe of ſhame, and cōſidering that by the approbrious and ſhamefull death, which our ſauiour did ſuffer on ẏ Croſſe. He that deliuered all true penitēt ſinners, from the ſhame which he deſerued for their ſinne, and that he there by toke all their ſinne in hys owne necke, hath great cauſe (as me ſeemeth) to take a wonderful comfortein the moſt bleſſed Croſſe. So ẏ here alſo (as I ſaid) is great matter & cauſe of very comfort, & of ſolace incomparable. Wherefore to conclude my tale as touching this ſecond writing, if eyther loue, or hope, or ioy, or comfort wil make vs ſing. Here in thys boke of the Crucifixe is great occaſion of ſong. If thou firſt truly lament with Chriſt, thou ſhalt after ioyfully ſing with him, and eche of theſe ſhal induce other, hatred of ſinne ſhall bring into thy harte the loue of Chriſt, dreade ſhall bring in hope, ſorow ſhal bringin ioy. And ſhame here taken for thy ſin, ſhal bringe into thy ſoule perpetuall comfort. And thus much I haue ſayde for the ſecond writing.

The thyrde wrytinge that is written in this boke, I ſayde is ve, that is to ſay wo, ve betokeneth in ſcriptures euerlaſting dampnation. And doubtleſſe this woe may ſuch ſinners here reade, that neither wil lament, nor ſing with Chriſt on the Croſſe, as hée ſaid vnto the Iewes Cecinimus vobis et non ſaltaſtis, lamentauimus vobis et non planxiſtis, that is to ſaye, we ſunge vnto you, and you ſorrowed not. And ſone after the Goſpell telleth, that he reprochfully ſpake vnto ẏ cities, to ẏ whiche he had ſhewed many great myracles. And they for all that did no maner of pennaunce for theyr ſinne, to ſuch there he tirribly threatneth ſaying, Væ ubi Corozaim, Væ ubi Bethſaida, wo ſhal

Mat.11.

Mat.11.

be to thee Bethſaida, by thys we may learne that ſuch whiche will not ſtir in them ſelues theſe affections aboue rehearſed, whereby they may lament, or els ſinge with Chriſt on the Croſſe they ſhall come to euerlaſting woe.

I ſay who that will not ſtir in theyr hartes, dreade, ſhame, ſorrowe, and hatred, of theyr ſinne, and ſo truely lament with Jeſu, eyther els quicken in theyr hartes loue, hope, reioyſing, and comfort and ſo ſinge with Jeſu; doubtleſſe they ſhall come to the wo of euerlaſting dampnation, which woe is the thirde writinge that as we ſayde before is written on the Croſſe.

Behold O thou chriſtian ſoule ẏ extreme paines, ẏ our ſauiour ſuffered on ẏ croſſe, for thy ſinne. And if thon wilte not by ſuch afflictions, as I now haue rehearſed enforce thy ſelfe to be made parteiner of ẏ ſame paines in this lyfe, thou ſhalte in the life to come endure like manner of paines and that euerlaſtingly where he ſuffered them on the Croſſe for a time.

Let vs therefore deepely conſider what paines he did endure & ſuffer on ẏ croſſe. The firſt, when he was crucified he was ſpoyled and made naked of al his clothes.

And ſo violently throwne downe vppon the hard tymber, and his handes & féete cruelly digged in with nailes, as he ſayeth in the 21. Pſalme. Foderunt manus meas et pedes meos, they haue digged my handes and my féete, this he ſuffered for thy ſinne O ſinfull creature, and if thou wilt not amend thy life be times, thou ſhalt be ſpoyled of all thy clothes, and ſo caſt downe into hell, vpon a more painefull couch, then was the Croſſe. The Prophet Eſay ſaith vnto ſuch a ſinner. Subtus te ſternatur tinea et opera mentum tuum vermis. The mothes that ſhall teare and gnaw thy body, ſhall lie vnder thée and the burninge wormes and ſerpents ſhal ſprale aboue thée & dig away part of thy body. O think what an horrible paine it were for to lye in a bed full of ſnakes, adders, and todes, créepinge and ſprawling, and byting, and pinching thée on euery parte.

Io.8i

Eſay.14.

The ſeconde, when our ſauiour was reared vp aloft on the Croſſe, that ſame hanging there was very paynefull vnto him, O what payns was it vnto that moſt delicate and tender bodye of hys to hange ſo longe in that tormentrye. But where he did hange here but for a time, if ẏ amendeſt not thy life, thou ſh hang in the gibbet of hell for euermore. For be thou well aſſured that if thou ſhalt ſuffer for thine owne ſinne in hell, thou ſhalte ſuffer a more greeuous tormentry then he dyd, & that without ſeaſing. For as it is ſayd in the Apocalipſes, fumus tormentorum aſcendet in ſecula ſeculorum, the ſmoke of the tormentries

Apoc. 14.

of that place ſhall aſcends by innumerable worlds, that is to ſay without ende. The tormentes which he ſuffered on the Croſſe, was the nayles, the thornes, the rops, the ſchourges, the ſpeare. But ẏ torments that thou ſhalt ſuffer, ſhal a thouſande folde paſſe them. Looke howe far the mallice and wit of the diuils paſſeth the mallice and witte of the Jewes, ſo farre exceede the engynes which the diuilles haue cõceiued and forged for the dampned ſoules to be tormented. Aboue them that ẏ Jewes maliciouſly deuyſed agaynſt our ſauiour Chriſt. The thyrd, our ſauiour endured an extreme heate, & feruour, when he for the great afflictiõ & [illegible] agony whiche he did ſuffer, was cõſtrained for ẏ greeuous anguiſh to ſweat water & blud. But this heat is nothing to ẏ heat of the burnyng fyre of hell which neuer ſhall be quenched. Ignis ille non extinguetur, As the goſpell ſayth, that fyre ſhall neuer be quenched. The Prophet Eſay ſayeth, Quis ex vobis poterit habitare cum ardoribus ſempiternis which of you may continually inhabite with the heates that neuer ſhal ceaſe.

O ſinfull creature thinke with thy ſelf yͤ largenes of theſe two wordes. Euer and neuer, thinke with thy ſelf howe paynefull it ſhall be euer to be in that brenning fyre, and neuer to be releaſed of thy payne.

If thou ſhouldeſt be compelled to lye but one ſennight vpon a ſofte featherbed, I ſuppoſe thou wouldeſt be weary thereof. But how weary ſhalt thou be euer to lye ſtewing and brenning without ceaſing.

The fourth, our ſauiour Chriſt endured alſo colde not onely for his nakedneſſe, but alſo when his naturall heate by death, lefte his bodye. But the dampned ſinner ſhal endure in hell a more exceſſyue colde. Job ſayth of ſuch, tranſibunt ab aquis niuis ad calorem nimium, they ſhall be ſhyfted out of ÿ colde ſnow brought into the outragious heates. O Jeſus, a tender hand wherin ÿ froſte and ſnowe it hath bene made extreme colde and ſodenly is brought into the heate of the fier, it feeleth a greater payne, but nothynge comparable unto that ſhyfting from that colde into that heate whych is in hell.

The fift, our ſauior in his croſſe hard blaſphemious & opprobrious words, and much inſultinge of his enimies againſt him, which doubtles was very paynefull unto him. But the damned ſinners ſhall in hel heare nothing els but continual outcryes, opprobrious inſulting, blaſphemes of the diuells and other that be dampned. Blaſphemabunt deum cæli doloribus, they ſhall blaſpheme the god of heauen for continuall paine and ſorrowes. And they ſhall ſee before their faces continually the moſt horrible and ireful countenaūce of their immortal enimies the diuells.

The vi. our ſauiour wept on ÿ croſſe for ÿ ſinnes of other, as ſ. Paul ſaith,
Heb. 5. cū clamore et lachrimis, with crying & teres

But the damned ſinners that would not here wepe wͭ Chriſt, ſuch teares as might waſhe theyr ſinnes, ſhall wepe in hell for theyr owne ſinnes, ſuch teares as ſhall ſkalde theyr bodies, and yet they ſhalbe neuer the better. Ibi erit flectus et ſtridor dentium, Ther ſhal be weeping ⁊ gnaſhing of teeth, the ſmoke of yͤ Fyer ſhal make them for to weepe, ⁊ the coldeneſſe of the ſnow ſhal make their teeth for to gnaſhe, ⁊ chytter in theyr heades. Math.22.

Yea and that is more merueilous, neither the colde ſhall attemper the heate, nor contrarywyſe, the heate ſhall attemper the colde, but eyther of them ſhall encreaſe the violence of the other. Euen as in the forge of a Smith, the colde water when it is caſt into the Fyer, cauſeth the Fyer to be much more fearſe and violent.

The ſeuenth, our ſauiour on the croſſe had extrem drighnes, for yͤ which he cõplained ⁊ ſaid, Scitio, I am dry, And no maruell though he wer dry, after ſo much payne and trauayle, after ſo much bleeding ⁊ ſweting, wherby no moiſture almoſt was left in his bodi.

But howe vnmeaſurable drighneſſe ſhall ẏ dampned ſoules endure in the fyre of hell? The rich glutton ẏ was buried in hel teacheth vs what drighneſſe is there, for he would haue gyuen all this worlde to haue had one drop of water or lycour to haue refreſhed his tongue, that was made ſo drye with the flame of that fyre.

Lu. xvi.

The eight, our ſauiour on ẏ croſſe had much ſorrow and heauineſſe. If he for the onely remembrance of the pains for to come was in ſo great an agony that he ſweat water & bloud, who can expreſſe or think what ſorrow and heauineſſe he ſuffred when all the paynes were preſent, & preſently did oppreſſe hym. Neuertheleſſe euery dampned perſon, by the reaſon of their continuall and euerlaſting paynes ſhall haue muche more ſorrow and heauineſſe, for the which it is writtē in the boke of Sapience, penitentiam Agentes et pretriſtitia ſpiritus gementes, they verely lamentably repent them ſelues, and for extreame heauineſſe of ſpirite mourne and ſorrowe, thinking, for howe briefe and tranſitory pleaſures, they loſe the ioyes euerlaſting, and gate yͤ paynes that euer ſhall endure.

The ninth, our ſauiour on yͤ croſſe did ſuffer muche infamy and ſhame. And ſpecially to deliuer (as I ſaid all ſinners that would amẽd thẽ ſelues, and forſake their ſinne,) from euerlaſting ſhame; But ſuch as will not, ſhall ſuffer theyr owne ſhame, as they haue deſerued. The true penytent ſoule ſhall bée ſacyate with perpetuall glory, But he that will not repent him ſelfe ſhall haue perpetuall ſhame and infamy.

Almightie God ſayeth, to ſuche by his Prophet Naum, Reuelabo pudenda tua in facie tua, I wil make open all thy ſhamefulneſſe and euill dealyng in thine owne face. And the Prophet Hieremy ſayeth, ſaturabitur opprobrijs, he ſhall bée ſacyate with opprobryous ſhame.

The tenth, aboue all other paynes that our ſauyour dyd ſuffer on the Croſſe, was to be deſolate of all comforte, yea of his father, and to bée as a perſon forſaken of almightie God, and deſtitute of all help and ſuccour, for the which hee ſore complayneth on his Croſſe, crying vnto his father Deus meus Deus meus, vt quid dereliquiſti me, O my God, O my God, why haſt thou forſakē me. But this forſaking was but for a ſeaſon, for within a ſhort time after, he was raiſed again to immortall glory. But the dampned ſinners which ſhall be puniſhed for their owne ſinnes in hell, ſhall euer be forſaken, and fully be depryued, not onely from all ioye & comforte, but from that moſte glorious ſighte of the face of almighty God, wherein ſtandeth all bleſſedneſſe and conſummation of all comforte. And this ſhall more pinche the dampned ſoules, then all the other tormentes of hell beſides. For the which Chriſoſtome ſayth. Ego autem multo grauiores cruciatus duco, quam gehennam, remoueri et abduci ab illa gloria. I think (ſaith he) that to be remoued and caſt out from that euerlaſtyng glory, is more greeuous torments then all the other paynes of hell.

Fynally, our ſauiour on the croſſe, ſuffered the paynes of death for our ſinnes, whereby wée had deſerued death. And therfore he ſuffered death to deliuer vs from the death of ſinne. Neuertheleſſe he remayned no long tyme in the bondes of death. But the dampned ſinner that muſt paye his owne debtes in hell, ſhal ſuffer euerlaſting death, not ſo that the ſinners ſhal haue no lyfe nor féeling in them, but bycauſe that they ſhall be euer as though they were in the extreme paynes of death, and yet they ſhall haue no perfecte ſenſe of the paynes, and neuer dye. The paynes ſhall be to them ſo vyolent, that they ſhall periſh a thouſand tymes, and deſire cōtinually for to dye, but death ſhal flie away from them, deſiderabunt mori et mors fugiet ab eis, they ſhal deſire death, and death ſhall fly from them. O Jeſu in what myſerie ſhall they be in, that euer ſhall couet death, and neuer may fully dye.

The Prophet Dauid ſpeaking of their payne ſayeth. Mors depaſcet eos, which wordes may haue thrée ſenſes, one is that death ſhall bée their paſtour and heardman, hée ſhall order them, and leade them to theyr paſtures. In hell is two paſtures, the one is all full of ſnow, the other full of fyre, for the whiche Iobe ſayeth, Ad calorem nimium tranſient ab aquis niuium, they ſhal walke from the ſnow vnto the fyre. And agayne from the fyre vnto the ſnow, this may be one ſenſe, an other may be this, they ſhal be the continuall meate of death, as ye ſée in the paſtures, where ẏ ſhéepe féede. They croppe the graſſe euer as it ryſeth and kéepeth it lowe, and ſo the graſſe is euer in eatyng, and neuer full eaten.

In lyke maner death ſhall continually croppe the dampned perſons in hell. And he ſhall euer be gnawyng and eating vpon them, and yet they ſhall neuer be fully conſumed. The third ſenſe may be this. death ſhall be theyr continuall meate, for they ſhall euer long and deſire for to dye, they ſhal euer aboue all other things couet to haue death, and their deſire ſhall alway be a lyke freſhe and feruent. An other comforte and refreſhing beſides this, they ſhall haue none, but whatſoeuer the ſenſe of theſe wordes be, thou mayeſt well perceyue by them. (O thou chriſtian ſoule) that if thou ſhalt come to that place to pay thy debtes of thine own ſinnes, it ſhall bée to gréeuous and to importable for thée to ſuſtayne, for as I ſayde, looke any maner of paine that our ſauiour Chriſt ſuffered on the croſſe for all our ſinnes. If wée be not before our death by ſuch affections (as I before did rehearſe) made perteyners of his ſufferyng, we ſhall ſuffer all the ſame paynes in hel perpetually.

And therefore it is a troth, we may read in the booke of the Crucifix great matter of woe, whiche is the thyrde wrytyng that we had to ſpeake off.

Now thou ſinful creature, haue oft before thyne eyes thys wonderfull booke which as I ſayde is wrytten within and with out. In the which alſo thou mayeſt reade thrée maner of wrytings, that is to ſay, lamentation.

cion, ſong, and wo. If thou wilt begin to lament with Ieſu, thou ſhalt thereby come to ſing with him. And thereby thou ſhalt be made ſo fully parteiner of his paſſion, that the debtes of thy ſinnes ſhall be throughly payde, and that thou ſhalt eſcape euerlaſting woe. But if thou doe refuſe this remedy, and follow the deſires of thys world, and of the fleſhe, be thou well aſſured that then thou ſhalt pay thine owne debtes amongeſt the diuils in hell, with euerlaſting woe. From the which he defend vs, that for our loue as this day ſuffered on the Croſſe, his moſt paynfull, and ſorrowfull death, our ſauiour Chriſt Ieſus, Amen.

G.R. III. BR. MUS.

Per Iohannem Fyſſher Epiſcopum Roſenſem.

Memoria crucifixi : vitia crucifigit. Grego
Quecumque momorderit aſtucia ſathanæ
aſpiciat Chriſtum in ligno pendentẽ Auguſ